

WORD & DEED

VOL. XXIV NO. 1

NOV 2021



A JOURNAL OF SALVATION ARMY
THEOLOGY & MINISTRY

*The Theology of Hope and its Role in Personal Transformation:
Pathway of Hope: An Approach to Solving Intergenerational
Poverty*

*On We March: The Salvation Army's Identity in the Nineteenth
Century Age of Imperialism*

*Sure Foundation?: Exploring the Logical Space for the Priority of
Scripture*

Summer and Winter, Springtime and Harvest

A God Who Guides

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CREST BOOKS

Salvation Army National Headquarters

Alexandria, VA, USA

Word & Deed Mission Statement:

The purpose of the journal is to encourage and disseminate the thinking of Salvationists and other Christian colleagues on matters broadly related to the theology and ministry of The Salvation Army. The journal provides a means to understand topics central to the mission of The Salvation Army, integrating the Army's theology and ministry in response to Christ's command to love God and our neighbor.

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The Salvation Army, an international movement, is an evangelical part of the universal Christian Church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and to meet human needs in His name without discrimination.

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Contributions related to the mission of the journal are encouraged. At times there will be a general call for papers related to specific subjects. Manuscripts should be lengths as follows: academic papers (articles, literature reviews and essays)—5,000 words or fewer; sermons—3,000 words or fewer; book reviews—2,000 words or fewer. The title of the article should appear at the top of the first page of the text, and the manuscript should utilize endnotes, not footnotes. All Bible references should be from the New International Version. If another version is used throughout the manuscript, indicate the version in the first textual reference only. If multiple versions are used, please indicate the version each time it changes. Manuscripts must be submitted digitally in Microsoft Word format. The publication of all manuscripts is subject to editorial review. Authors may be required to make revisions. Once a manuscript has final approval for publication, a 100-word abstract of the paper may be used at the discretion of the editor. The deadlines for submitting final manuscripts are March 1 and September 1. A style sheet is available upon request.

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Vol. 24, No. 1

Nov 2021

ISSN 1522-3426

Cover Photograph, 614 Corps, Birmingham, Alabama, by Brian Wallace.

Word & Deed is indexed in the Christian Periodical Index and with EBSCO.

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Mosaics in *Word & Deed*

In the Cathedral of Saint Louis, a visitor may discover a remarkable collection of mosaics beautifying each wall throughout the basilica. Each mosaic communicates a particular biblical story, and the entirety of the Cathedral's mosaics magnificently conveys the redemptive and restorative history of God and his people. The metaphor fits The Salvation Army's relatively brief history over the past century and a half. The daily, global ministries of The Salvation Army serve as a mosaic of grace in real time through stories of God's continuing steadfast love.

This issue of *Word & Deed* presents the reader with the mosaics of Salvationist scholars, each discussing distinct media (service, music, and biblical study), each revealing God's message of faith, hope, and love. In publishing their works, we celebrate their faithful stewardship in obedience to Jesus' directive: "Let your light so shine" (in such a way) that others see (and read) your good work(s) "and glorify the Father" (Matthew 5:16).

In the lead article, "The Theology of Hope and its Role in Personal Transformation," Maribeth Velazquez Swanson introduces an approach to solving intergenerational poverty. She reminds the reader of the devastating physical, social, and economic sequelae occasioned by the COVID-19 pandemic, and the accompanying disparities and long-term repercussions of the pandemic, particularly for minority and vulnerable communities. Swanson asks and answers two hard, provocative questions in mobilizing resources to address the needs of communities across the country: "Will we rise to help those who were poverty impacted before the pandemic, and others who walk beside them?" Or as often the case, will we "set-

tle into a level of comfort in a social service delivery system that is transactional rather than transformational?” Her article provides “a Biblical-based, theoretical framework (mosaic) of The Army’s ministry to poverty-impacted people (clients)” and chronicles the development and praxis of innovation (the Pathway of Hope) in the Army’s mission “to serve vulnerable families and build relationships to bridge the gap between crisis and stability, indifference and purpose, despair and hope.”

Nathan Miller’s article, “On We March: The Salvation Army’s Identity in the Nineteen Century Age of Imperialism,” follows suit and crafts a mosaic of early Army music. He explores how Salvationists navigated their relationship to American culture in two different yet back-to-back periods: 1880 to 1886, a time of Army invasion, and 1886 to 1914, a period Miller calls a time of encampment. Discussing the first period, he makes the case that Army music then reflected “Salvationists desire to reach the working-class at the time capturing popular songs of the day.” He shows how Army music, in particular Army brass bands, “transformed and broadened with escalating complexity from the earlier simplicity and in so doing reflected an emerging identity (mosaic of self-understanding) in the Army’s larger Mosaic of mission to the glory of God and his Kingdom.”

Luke Cozens’ article, “Sure Foundations? Exploring the Logical Space for the Priority of Scripture,” may immediately provoke a reader’s curiosity by the question mark in the title of an article about the priority of scripture. He begins with the Army’s first article of faith, our first doctrine, regarding the Scriptures of the Old and New Testaments. Cozens makes the case using the Wesleyan Quadrilateral to say that all four sources for believing in Scripture (reason, tradition, experience, and Scripture itself), are valid and valuable, “the final court of appeal for the Christian” is Scripture. He discusses the fallibility of other sources and defends by logic the priority of Scripture above all others. He makes the case that while sources we use to shape and engage our theology as believers may seem to conflict, he offers “principles of accord” whereby a normal interaction of sources may be achieved to preserve a personal and communal mosaic of Scripture and doctrine that helps us settle disputes and embrace “the

divine rule of Christian faith and practice.”

This issue offers more mosaics of Army theology and ministry. They include two additional contributions of sermons by Captain Sun-Kyung Simpson, presently serving at the USA Eastern Territory College for Officer Training, and Randall Davis, a retired Salvation Army officer presently living in Lexington, Kentucky. They also include two book reviews by Dean Smith and Don Burke, and book notes by Roger Green. We are once again grateful to be given permission to use the sermons by Sun-Kyung Simpson. The English sermon was given on The Salvation Army’s USA Eastern Territory SAConnects during the pandemic, and we have also asked that Captain Simpson provide the Korean version of her sermon. This will be the first time that we have published anything in Korean, which adds to the mosaic of this edition of *Word & Deed*.

Note: The use of the word “mosaic” is that of the editors and not contributors to this particular issue.

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The Theology of Hope and its Role in Personal Transformation: Pathway of Hope

AN APPROACH TO SOLVING INTERGENERATIONAL POVERTY¹

Maribeth Velazquez Swanson

A New Normal

A collective sigh of relief waft around the world when the clock struck midnight on January 1, 2021, as millions took a deep breath of hope for the new year. The global pandemic had left a broad swath of devastation on the health, livelihoods, and social norms that weave the social fabric of societies and national identities.² The accelerated research that resulted in the discovery of multiple vaccines, and their emergency authorized use in December 2020, signified that life could get back to “normal” in 2021. Yet, the pandemic continued to rage into 2021, disrupting almost every aspect of the social, economic, political, and soft infrastructures (e.g., education, healthcare, the justice system, regulatory entities, religious institutions, and public services) that contribute to the functioning of American life.

The pandemic has brought to the forefront health disparities for minority and vulnerable communities. Persons aged 65 years and

Dr. Maribeth Velazquez Swanson is the Territorial Social Services Secretary for The Salvation Army Central Territory in the United States of America.

older, those with pre-existing disabilities, and minority communities suffered the most losses. The highest daily rates of COVID-19 related deaths in the US were recorded in January 2021. By mid-June 2021, over 600,000 deaths had been recorded for the US,³ and 3,840,223 deaths had been documented globally by the World Health Organization.⁴

The healthcare crisis, along with the requisite and voluntary community public health measures put in place to repress this insidious contagion, precipitated a severe economic downturn with long-term consequences. The economic stability experienced by the US in GDP and low unemployment rates, abruptly ended once the pandemic was in full force. The unemployment rate stood at 3.5% in February 2020, peaked at 14.8% in April 2020,⁵ and eased to 5.8% in May 2021.⁶ Job losses were significant, with 28 states losing at least 5% of their jobs and at least 32 states losing more jobs than those lost in the Great Recession.⁷

The pandemic has disproportionately impacted the most vulnerable in the US and across the world. US African American and Hispanic households were more likely to experience loss of income due to the downturn in the economy. Minorities employed by industries most impacted by COVID-19, including airlines, leisure, travel, hotel, restaurant, or held jobs not supported by telework.⁸ The job loss, in addition to lack of liquid assets and high debt-to-income ratios, as well as the length of the crisis, has resulted in millions of Americans without sufficient means to meet their household needs, including rent and mortgage, utilities, auto expenses, and other basic needs.

At the height of the pandemic, a total of 29 million or 14% of all adults in the US reported struggling to secure enough food for their households, compared to 3.4% in all of 2019.⁹ By May 2021, 20 million adults, or 10% of all US adults continued to report that their households had struggles in accessing sufficient food.¹⁰ Of most concern is the consequences of food insecurity for children, as an estimated 13% of adult households with children indicated “sometimes or often did not have enough food to eat.”¹¹

In 2019, the overall poverty rate was at its lowest, 10.5% in December 2019, but rose to an estimated to be 11.7% in November 2020.¹²

The overall poverty rate for 2021 is projected to sit at 13.7%¹³

Adherence to local and state-mandated safety protocols curtailed in-person Sunday services, Bible studies, and an array of programs for children, youth, and adults. The Army's broad range of corps-based and institutional social services had to quickly develop unique responses based on the local indicators for food, basic needs, financial assistance for rent and utility, and housing. Worship, community connections, and resources were accessed virtually with a click of a mouse and laptop screen from the family room sofa. Drive-thru food pantry lines were manned by masked and gloved Salvation Army personnel. Shelter beds were spaced 6 feet from the next and guests were provided cellophane-wrapped meals.

Although the "how" we deliver social services has been significantly impacted, the "why" and opportunities to support those severely impacted by the repercussions of the pandemic have never been greater. Millions of Americans have turned in greater numbers to The Army for food and financial assistance to address their basic material needs, but also to find relief for the scars of social isolation, fear, trauma, grief, and anxiety about their future. This is an opportune time for Salvationists to respond to the invitation of Christ to move "...out into His life. Where is Christ in mission? Where does Christ live and die and is risen again and again? Among the human hurts and hopes God has planted all around us. Christ is in the world."¹⁴ As in previous disasters and times of national crisis, The Army has mobilized its resources to address the immediate needs of the communities we serve across the nation. Will we rise to help those who were poverty impacted before the pandemic, as well as others who have joined them and walk alongside them with hope? Or, as we have in so many past times of crisis, the organization has found some level of comfort in a social services delivery system that is transactional versus transformational.

This paper will provide a Biblical-based theoretical framework of The Army's ministry to poverty-impacted clients and chronicles the development of the Pathway of Hope (POH) initiative. POH is a hope-enhancing approach of providing targeted services to families with a desire to take action to break the cycle of crisis and vulnerabil-

ity and set them on a path toward increased stability and sufficiency. Lastly, the outcomes and learnings from the implementation of POH can provide the organization with a model for integration of its core mission to, “save souls, grow saints and serve suffering humanity.”¹⁵

Biblical Views of the Poor and Wesleyan Roots of The Salvation Army

Salvation Army doctrine recognizes that the Bible is the primary source for “...Divine rule of Christian faith and practice.”¹⁶ Therefore, it holds authority for understanding God’s identity with the poor, and the source for teaching regarding defining the poor and poverty, justice, mercy, worship, and how the Christian (Christ follower, disciple) is to respond to the poor.

There will always be poor people in the land. Therefore I command you to be openhanded toward your fellow Israelites who are poor and needy in your land.” (Deuteronomy 15:11).

To prepare the Israelites for their final entry into Canaan after their forty-year journey, Moses speaks to the children of Israel, giving them their final instructions for building their new society. Well over 2,000 references to the poor are found throughout both Old and New Testament texts, recognizing the dilemma of poverty and its consequences, and not forget the poor. God’s identity with the poor can be found in such texts as: “Whoever mocks the poor shows contempt for their Maker” (Proverbs 17:5); and “Whoever oppresses the poor shows contempt for their Maker, but whoever is kind to the needy honors God” (Proverbs 14:31). Jesus’s use of parables further instructs, “The King will reply, ‘Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me’” (Matthew 25:40).

These foundational teachings underpin Jewish and Christian principles to not forget the poor, seek social justice, and struggle to resolve the systemic issues of poverty and its consequences. They entreat others, especially people of these faith traditions, to demonstrate com-

passion, mercy, and grace on behalf of the poor and disenfranchised.

God's desire for true worship, reverence, and right relationship was not to be solely demonstrated by man through rituals and disciplines of devotion (Isaiah 58:6-9; and Amos 5:22-24), but also by how the Israelites worked to bring justice (Amos 5:22-24), to serve their neighbor, or the oppressed.

A reflective reader of the New Testament cannot ignore Jesus's relationship and response to the poor during his earthly life and ministry. Jesus demonstrated his passion for the poor, powerless, disenfranchised, vulnerable, and those on the fringes of society, by those with whom he spent time, whom he defended, and whom he served. Following his test in the wilderness and being tempted by the devil, "Jesus returned to Galilee in the power of the Spirit..." (Luke 4:14). Upon entering the synagogue in Nazareth, Jesus states his purpose for his earthly ministry, when he reads from Isaiah, "The Spirit of the Lord is on me because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, 19 to proclaim the year of the Lord's favor" (Luke 4:18-19). Thus, the Christian's response to the poor is inherent to reflecting the character of God and integral to the development of the Christian faith.

The 18th century English Anglican evangelist, John Wesley, co-founder of Methodism, placed the poor in the center of his theological teaching.¹⁷ Wesley's teaching on sanctification, the holiness of heart and life, was dependent upon not only spiritual disciplines but on how man related to his neighbor. Wesley's approach to experiencing fully God's love and grace is not solely the result of right beliefs (orthodoxy), but engagement in the right actions of service (orthopraxy),¹⁸ and right heart or motivation (orthopathy).¹⁹ Motivation to serve is not to do something good, but the result of the Christian's outpouring of the love, freedom, and liberty found in Christ. In Wesley's economy, "Gain all you can, save all you can, and give all you can,"²⁰ Wesley warned his followers that their spiritual growth was related to how they shared their resources and whether they kept too much for themselves.²¹ Christian faith is to be lived in relationship to other believers and the Church and God's love is the

source for service and action.

A century later, Wesley's theology, evangelistic fervor, and organizational prowess were foundational influences for William and Catherine Booth, cofounders of The Salvation Army, with its innovative organizational structure that forebear current faith-based compassion ministries.

The Development of The Salvation Army's Ministry with the Poor

William Booth had his exposure to the ravages of poverty when at the age of 13 he was forced to leave his formal education to assist in financially supporting his family. As an apprentice in a pawnbroker shop in the poorest area of Nottingham, he was exposed to the grueling desperation of customers who came to the shop to sell their most precious or utilitarian items. These tender years certainly influenced Booth's compassion for the poor.

Historians, theologians, and sociologists have documented multiple turning points and challenges William and Catherine Booth encountered as individuals, as a couple, and their shared ministry. From the launching of The Christian Mission in 1865, and with its transition into The Salvation Army in 1878, the Booths had no intention of developing a denomination. As their evangelistic ministry gained momentum, they thought their poor converts would find their place in the surrounding churches. Yet, their converted and recovered alcoholics, reformed prostitutes, and unruly children were not readily welcomed. Thus, the Booths were thrown into developing an organizational structure, disciplining, and training their new converts in supporting the growing ministry. It is important to note that Booth was first and foremost a man of uncompromising but compassionate Christian faith: "He was haunted by the desperation of the inhabitants of East London, and although at this time he had no social plan for the alleviation of their physical poverty, he did believe with perfect faith that he had the answer to their spiritual poverty."²²

By 1889, William had officially established his two-fold ministry: personal salvation and social salvation.²³ As William's theology and mission evolved, he was moved to establish social programs focused

on social redemption. “Why all these apparatus of temples and meetinghouses to save men from perdition in a world which is to come, while never a helping hand is stretched out to save them from the inferno of their present life?”²⁴ William’s embrace of John Wesley’s (1739) teaching, “the gospel of Christ knows no religion, but social; no holiness but social holiness” influenced his theological evolution that continues to permeate the Army’s mission and structure in the 21st century.²⁵ Perhaps the legacy of Wesley and William would later influence the writings of Dr. Martin Luther King, “The gospel at its best deals with the whole man, not only his soul but also his body, not only his spiritual well-being but also his material well-being. A religion that professes a concern for the souls of men and is not equally concerned about the slums that damn them, the economic conditions that strangle them, and the social conditions that cripple them is a spiritually moribund religion awaiting burial.”²⁶

In the 1890 publication of *In Darkest England and The Way Out*, William laid out his comprehensive plan for serving the poor, the homeless, unemployed, criminals, and lost children. William boldly placed before the British politicians and public the urgency to wake up and see the “Submerged Tenth,”²⁷ the estimated ten percent that lived in “destitution and despair.”²⁸ William exhorted:

Who are the Lost? I reply, not in a religious, but in a social sense, the lost are those who have gone under, who have lost their foothold in Society, those to whom the prayer to our Heavenly Father, “Give us day by day our daily bread,” is either unfulfilled, or only fulfilled by the Devil’s agency: by the earning of vice, the proceeds of crime, or the contribution enforced by the threat of the law.”²⁹

Through *Darkest England*, William outlined his seven “Essentials to Success”³⁰ for his “Schemes” that demonstrated his awareness of the balance between client and systematic culpability, oppression, poverty, readiness to change, and effectual relationship evangelization. These principles are too often left in the dustbin, as there is an

ever-increasing pressure to develop new programs or initiatives that are purely based on what the organization can gain from increased funding versus what projects are aligned with the organization's service philosophy and approach to social action. Victorian verbiage aside, these Principles robustly encompass and align with the holistic, strengths-based, and hope-infused approach intertwined within the framework of POH.

1. If he has lost all heart, and hope, and power to help himself...he must be inspired with hope and have created within him the ambition to rise; otherwise he will never get out of the horrible pit.
2. To be effectual, it must change the circumstances of the individual when they are the cause of his wretched condition, and lie beyond his control.
3. It must be on a scale commensurate with the evil with which it proposes to deal. It is no use trying to bail out the ocean with a pint pot.
4. Not only must the Scheme be large enough, but it must be permanent. That is...must not be merely a sporadic effort...
5. It must also be immediately practicable.
6. The indirect features of the Scheme must not be such as to produce injury to the persons who we seek to benefit.
7. While assisting one class of the community, it must not seriously interfere with the interests of another.

The Biblical teachings, the Army's Wesleyan roots, and the movement's history and doctrine grounded the development of a cohesive theoretical framework for the development of POH. These shared values continue to inform decisions made about the model's implementation while recognizing the context in which the Army serves today.

The Development of the Army's New Approach to Solving Intergenerational Poverty

In 2012, The Salvation Army Central Territory (CT) embarked on the implementation of a new initiative, POH. The launch of the POH initiative was preceded by an eighteen-month assessment and strategic planning initiative. Three themes emerged from an intense series of meetings, analysis, consultation, and rigorous investigation:

Millions in Crisis

As the country was recovering from the Great Recession of 2009, the Army had documented serving approximately 17 million people in 2010.³¹ This included a staggering number of new clients seeking assistance for the first time. While the organization could tout its outputs (e.g., number of people served, number of meals served, or number of nights of shelter), it did not have a rigorous method for addressing or measuring its impact on poverty-affected families. Outside of anecdotal stories of success primarily gathered for marketing and fundraising purposes, the organization lacked consistent measures that defined or reported the impact of the Army's resources.

Shifts in Funding

The funding environment was moving toward outcome-based funding, fee for services, and changing United Way funding objectives. Declining block grants, the impact of the Affordable Care Act-2010, and patterns of declining donor support were additional indicators. Moreover, the birth of big data and data-driven decision-making pivoted stakeholders, government, foundations, and private donors towards results-orientated funding in the social services sector.

A Desire to Do More Good

The Army's tagline, "Doing the Most Good," served as a motivating factor for examining if the organization's resources were being allocated to the right places, for the right purposes, and aligned to support its mission within the context in which it serves. Results from a comprehensive survey of officers and employees from the Central Territory revealed a strong shared perception: The Salva-

tion Army should shift from “serving” clients to longer-term interventions that help “solve” clients’ root causes or barriers. Frontline personnel expressed that the Army’s social work essentially functioned as an ATM. While the Army’s institutional programs (e.g., shelters, supportive housing programs, residential substance abuse treatment, and Adult Rehabilitation Centers) had trained personnel and resources, the corps lacked sufficiently trained personnel and support for developing transformational work with clients. The Army’s substantial resources (e.g., personnel, congregations, programs, relationships with community stakeholders, and advisory boards) were not engaged in assisting clients breaking the cycle of intergenerational poverty.

The findings of the environmental scan resulted in defining and operationalizing the shared mission and values based on the reexamination of the Army’s mission and values, identifying what impact could be made with existing resources (e.g., personnel, financial and knowledge base) and defining the outcomes that would shift the paradigm from “serving” to “solving” intergenerational poverty.

Defining Self-Sufficiency

The Army’s shared theology, mission, values, and faith experience were foundational to the development of the model, establishing a definition of terms, and determining outcomes. Clarity about how to define self-sufficiency was essential to the core tenets of the model. The definition of sufficiency adopted acknowledged the authority of Jesus Christ as the “Creator, Preserver and Governor of all things”³² based on its core doctrine and supportive Biblical teaching as exemplified in “He is before all things, and in him, all things hold together” (Colossians 1:17). Sufficiency is based on the interdependence of individual and familial emotional, social, and spiritual capacity with their community and accessible resources. The head of household makes independent decisions that support increased economic self-sufficiency and social functioning, accessing appropriate community services at the right time, and at accurate levels to address crisis or challenging situations to maintain equilibrium in the family’s optimal functioning.³³ This holistic definition

acknowledges God's sovereignty and that no one is independent of others. Somewhere along the lifecycle people have experienced being helped or hurt by the actions of another. Further, efforts were made to use the term sufficient versus self-sufficient in training and program resources.

Defining Hope

Where's the strength to keep my hopes up?
What future do I have to keep me going?
Do you think I have nerves of steel?
Do you think I'm made of iron?
Do you think I can pull myself up by my bootstraps?
Why, I don't even have any boots! (Job 6:8-13)
(*The Message Bible*, 2002)

The POH hope-infused approach provides opportunities for integration of client spirituality in overcoming barriers to achieve stability. This is a key component unique to the POH model, divergent from other self-sufficiency programs.³⁴ Hope and integration of spirituality are operationalized through the intake process that includes a spiritual assessment regarding the religious affiliation and coping practices, as well as an invitation for corps engagement, at the client's discretion.

Hope has been identified as a critical component of the therapeutic, helping relationship. Modern scholars and researchers alike have indicated that hope is at the center of strengthening the therapeutic alliance, commitment to engaging in therapy, and as a necessary resource for completing the change process.³⁵

Review of the work of hope theorists Snyder et al.,³⁶ Bandura,³⁷ Scheier and Carver,³⁸ and Herth³⁹ to define an engendered hope supportive of Army social work practice and Booth's "Essential to Success," that begins with a message of hope, "...he has lost all heart, and hope, and power to help himself...he must be inspired with hope and have created within him the ambition to rise; otherwise he will never get out of the horrible pit."⁴⁰ Defining hope heavily leaned on Herth's⁴¹ multidimensional construct as it "characterized by a confi-

dent yet uncertain expectation of achieving good, which, to the hoping person, is realistically possible and personally significant.”⁴² The framework for hope includes the capacity to develop realistic future goals and orientation; the capacity to believe in self to move toward goal attainment, and acknowledgment of interdependent and interconnections of others, self, and spirit to support hope.⁴³ Measuring hope became an outcome by utilizing the Herth Hope Index (HHI) at intake, and at every three months’ intervals until exit.⁴⁴ Herth’s theories had been applied to helping relationships in psychotherapy, healthcare, and community settings.

Summary of the POH Model

The full development and practical application of the POH approach, its client tools, staff training, and development of CT’s Salvation Army Information Management System (SIMS), was spearheaded by the CT Territorial Social Services Department (TSSD). The TSSD consulted with subject matter experts both internal and external to the organization and reviewed self-sufficiency literature and empirical studies.

What emerged was a hope-infused, strengths-based model that took an “all-hands-on-deck” team approach for corps-based social service ministries. POH was developed to be more than a social service program. It is fundamentally a different way the Army engages persons, working collaboratively with them to move from repetitive cycles of crisis toward achieving stability. The resulting POH initiative is in line with government and foundation funding priorities for programs that address deeper systemic challenges, such as poverty, with novel approaches and empirically valid outcomes.

Figure 1. Pathway of Hope: An integrative model of The Salvation Army Mission, Theology and Values

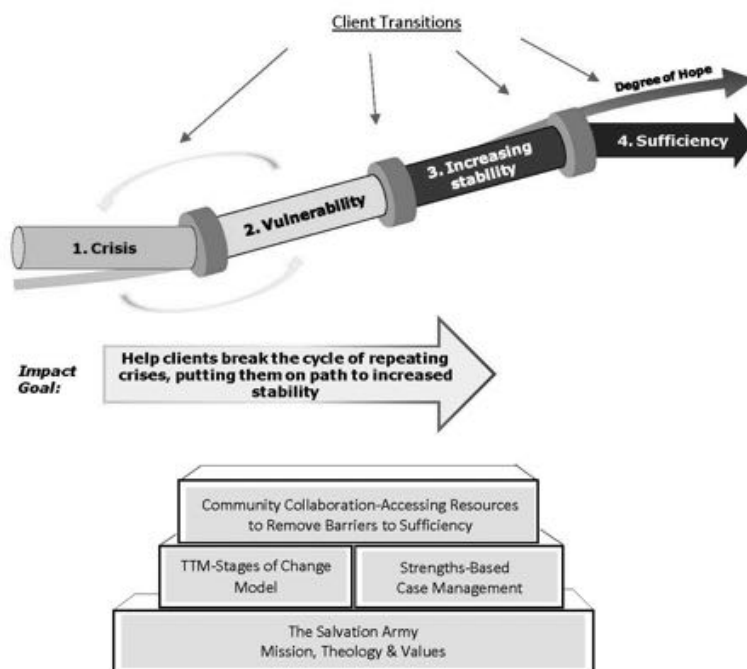


Figure 1. The graphic represents the integrative Pathway of Hope model with The Salvation Army mission, theology, and values as foundational components, along with TTM-Stages of Change Model, Strengths-Based Case Management, and Community Collaboration, that helps clients break the cycle of repeated crisis, thus putting them on the path to increased stability.

The framework for the POH approach was crafted to be both practical and purposeful for the client and SA personnel engaged in implementing the approach. The graphic model represents the theoretical framework of POH and its intended client outcomes. The foundation of POH is the Army's mission, theology, and values. TTM-Stages of Change frames our understanding regarding how individuals change and when they are ready to take action toward goal attainment.⁴⁵ The Strengths-Based Case Management (SBCM) approach focuses on the clients' strengths and capacities, rather than their needs and vulnerabilities.⁴⁶ POH is built on the premise that

the strengths-based approach combined with hope enhancement practices can help at-risk families overcome barriers (red disks in the model) and progress along a “path” toward sufficiency. Increased levels of self-worth and self-perceived capability and positive futuristic motivation experienced by the client through the POH approach, move families along the pathway from crisis to sufficiency over time.

POH integrates and builds upon material assistance provided to families to address the immediate crisis and provides a customized support network and targeted interventions through community collaboration and accessing resources that empower families toward long-term realistic social and financial goals and on the path to increased stability. The line titled Degree of Hope is present from the beginning and throughout the client’s engagement, representing the integration of hope and spirituality to support clients in overcoming barriers to achieve stability.

Practical Considerations

The strengths-based approach, along with validated tools used to support the POH process and outcomes measurements were designed for use by all levels of SA worker capacity, and support the client’s movement from crisis and vulnerability towards increased stability. POH tools, training, and processes for implementation have been codified, collected, collated, and analyzed via an electronic data system, and in a manner that clearly and accurately reports feedback for the identified client and organizational outcomes.

Standardized training and program manuals were developed to support the initial training and scaling of the initiative throughout the CT. Additional resources were developed to further support the full implementation of POH, including videos, best practice guidelines, and periodic refresher courses on the principles of strengths-based case management, motivational interviewing, recruitment strategies, goal setting, and assessment. Program oversight is supported by Territorial and Divisional professional employees who work to support corps-based teams. A standing territorial POH Steering Committee continues to monitor the initiative and make further enhancements to the model.

What have we learned?

Two external evaluations of the POH model have been completed since its inception. A full program evaluation of the POH model was the focus of the doctoral dissertation by this author.⁴⁷ This study was followed by an evaluation of the program's hope-infused relationships and integration of spirituality to address barriers, through a qualitative study that used focus group interviews at 32 locations throughout the CT.⁴⁸ Both studies applied a mixed-method approach that included a qualitative interview of caseworkers and clients, methodical analysis of casework documents, assessment tools, and practices. The findings of these studies have been presented at international and national social work conferences and generated much interest from Salvationist and professional peers.⁴⁹

Learning about the strengths-based approach assessment tools and resources

The findings from these studies, as well as annual tracking of client outcomes, indicate that the POH casework practices result in significantly improved outcomes for POH clients. The strengths assessment is a tool used to help the client identify internal and external strengths and lays the foundation for a collaborative working relationship with the caseworker. Clients with completed strengths assessments also had an action plan with a higher number of stepwise goals, achieved a higher number of goals, increased their earned income and their overall stability. This group also had a higher successful completion rate of POH. Good casework results in good outcomes. The POH approach demonstrates its sustaining factors, especially during the pandemic. One recent graduate shared, "POH taught me so much, especially in light of the pandemic. If it had happened a year ago, I don't know where I would have ended up. I was placed on furlough by my employer; last year that would have destroyed me. I have learned how to budget and handle daily stressors, I am a better mom and a happier, healthier person. I am not ashamed to be me anymore. I am proud of where I am and who I am."⁵⁰

Learning about the relationship between increased sufficiency and hope?

Statistical analysis found that there was a statistically significant correlation between increased hope and increased stability from the point of intake to exit, as measured by the HHI and Self Sufficiency Index (SSI). Increased hope was also correlated with the successful completion of POH.⁵¹

The relationship between the caseworker and the client is foundational for engendering hope that results in positive outcomes for the POH client. Hope is modeled and communicated by the supervisory team as the caseworker receives hope and support to conduct their roles with POH clients.⁵² Hope grows through the casework processes, as clients can see the small-step goals they have completed and motivates them towards tackling the next goal. Thus, the training and support that the caseworker receives to help them consistently provide a POH casework plan, draft stepwise goals, focus on the internal and external strengths of the client, and documentation, all contribute to increased hope for the client.⁵³

A qualitative analysis of the reasons why clients were more hopeful following their involvement in POH resulted in three top reasons: 1) goal development and achievement; 2) having confidence in their self, for their future and because of their faith in God; and 3) having a supportive team.⁵⁴ Respondents to the exit survey included comments as “I am more confident about my future” and “I have been provided with an opportunity to set goals and achieve them.”⁵⁵ Regarding the role of the caseworker and corps team to engender hope, “You walk into love. There is not a lot of organizations out there that are willing and caring and living.”⁵⁶

Learning about the integration of hope and spirituality to support increased stability and sufficiency?

Both studies resulted in confirmation of the multidimensional construct of hope that is identified by reliance on connection with others, with a future orientation and positive expectancy. Having a completed pastoral care assessment showed a statistically significant association with fully completed action plans, achievement of

a higher number of goals, and higher successful completion rates.⁵⁷ Assessment of the client's spirituality can reveal a strength for accepting life's challenges and be a force for overcoming obstacles, such as poverty and barrier to achieving self-sufficiency.⁵⁸ Data from CT for 2019 indicate that clients with more than one contact with the corps assigned pastoral care representative (e.g., officer, soldier, caseworker, volunteer) had a higher rate of successful completion than those that did not complete POH.

Implication for future development of Salvation Army social services

Due to the positive outcomes achieved both for clients and the organization, the POH National Scaling Plan was officially approved by the USA Commissioners' Conference (The Salvation Army, 2014) as an initiative to be promoted and scaled across all four US territories. To date, POH has been implemented in all USA Territories with approximately 12,000 families have enrolled in the project.⁵⁹ The POH model is now being implemented across the Canada and Bermuda Territory and Norway, Iceland, and Faeroe Island Territory. Due to its theoretical framework that strongly aligns with the Army's theology, values, and mission, SA leadership from the Territories of Hong Kong and Macau, The Netherlands and the Czech Republic, United Kingdom and the Republic of Ireland, and Eastern Europe have explored initiating the model in their commands.

Discussion

Support Consistent Training and Supervision

What has been learned through the implementation of the POH model, program oversight and research, is that the strengths-based perspective aligns well with Army corps social services. Clients do not receive the "Most Good" when caseworkers are not trained and supported in utilizing the resources and assessment tools. Personnel may need assistance in shifting from a transactional to a transformation mindset. Caseworkers need the training to see intake forms, assessments, and action plans as useful tools for supporting the change process and building a hope-infused relationship, not as a check-off list.

Strengthen Team Approach

Results of both studies supported the impact pastoral care and assessment have toward supporting increased stability and goal achievement.⁶⁰ Participants with pastoral care assessments were two times more likely to complete POH than those without any engagement. Initial assessments open doors to discovering the client's story about faith, broken places, their hopes, and discerning the next steps. Of concern is that these baseline conversations are not occurring. POH was built to have a team approach, so that the officers, soldiers, youth pastors, or other appropriate volunteers could support this work. It was concerning that only 52% of the cases had completed spiritual assessments. Thus, concerted training with officers and caseworkers is needed to address hesitancy for ethically integrating spirituality. It was not the intention of Army social ministries to be reliant on one individual to do all the ministering, but it was to be shared responsibility with corps officers and soldiers in a manner that is respectful and supports linkages to corps ministries. A POH caseworker appropriately stated, "My greatest hope and desire for the folks that I minister with is for them to reach a level of spiritual discipline in their own life where the word of God becomes central to everything."⁶¹

Thus, there needs to be a strengthening of the local team that strengthens the relationships with both the internal resources, (e.g., corps officers, soldiers, volunteers, ministry teams, and program leadership) and external resources (e.g., advisory board, local business, government, education, social service organizations) so that a network is built to support the need and goals of the POH clients.

At times there will be a need for the corps POH team to practice presence for the client, as they may be in a point of despair regarding their circumstances or challenges experienced in overcoming a barrier. The team having hope for the client and sharing that hope at these times can be the bridge from hopelessness to hopefulness. Similar hope strategies shared naturally within friendships or small groups within the corps, what could happen when these same supportive actions can be brought to those served through POH, before the family fully engaging in corps life? Opportunities for a team approach for

instilling and using hope enhancement strategies can be explored.

This is sacred work

Implementation of the POH initiative has required significant cultural change within the organization. To be sure, the Army is still measuring its impact by how many people it serves or how many meals it provided, especially in response to the COVID-19 crisis. However, perhaps before we go on to find the “new normal,” there will be a window of time to sit with the corps teams and divisional teams and others, and ask ourselves, “When do I experience sacred”?⁶² And has it occurred while involved in working with a POH participant or COVID-19 relief? Does this work create sacred moments “where the head, the heart, and the hand overlap”?⁶³ How can we build our capacity as officers, caseworkers, or soldiers to see deeply what we bring to our work and view a bigger picture for ourselves and POH clients, and their families?

The work of Pathway of Hope has shown that reliance solely on statistical analysis does not tell the whole story of what love, relationships, and community can do to bind the organizations’ resolve and invigorate its mission to serve vulnerable families by building relationships that bridge the gap between crisis and stability, indifference and purpose, despair and hope.

“If we are to better the future, we must disturb the present.”⁶⁴

Catherine Booth

Endnotes

¹This article is a summary of my Doctoral dissertation. Recent research related to Pathway of Hope, as well as an assessment of the impact of the COVID-19 global pandemic has been included. The full dissertation can be accessed at Order No. 10285522, ProQuest Dissertations Publishing.

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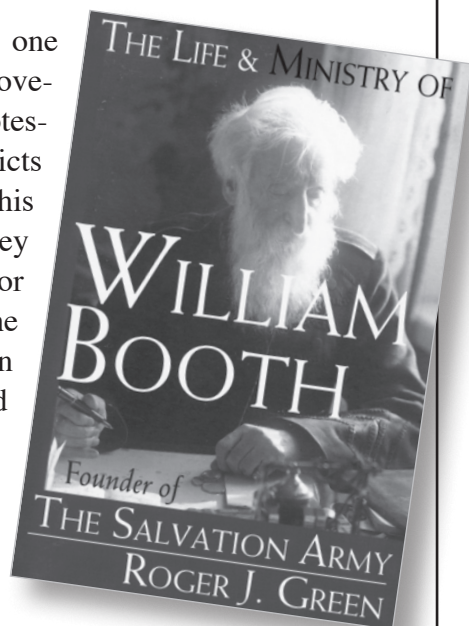
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The Life & Ministry of William Booth

By Roger Green

The Salvation Army was one of the most successful movements in 19th-century Protestantism. Green vividly depicts the colorful founder and his wife, the creative ways they reached out to the urban poor and down-and-out, and the role John Wesley played in transforming their vision and ministry.

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THE SALVATION ARMY'S IDENTITY IN THE NINETEENTH CENTURY AGE OF IMPERIALISM

Dr. Nathan Miller

This essay is the second part of a larger paper that I presented for The Salvation Army Studies group meeting at the 2016 “Salvation Army Scholars and Friends” session at the American Academy of Religion/Society of Biblical Literature Annual Meeting in Atlanta, Georgia. The first portion of this paper, printed in the Spring 2017 edition of *Word & Deed*, argued that despite many attempts to see Salvationists’ use of military imagery, terminology, and symbolism as metaphorical, early Salvationists saw themselves as real soldiers. I posited that viewing The Salvation Army through the lens of Nationalism provides a meaningful way of understanding the formative and transformative power of Salvationists’ new identity as soldiers. In this essay, I explore how Salvationists navigated their relationship to American culture in two different periods: Invasion (1880-1886) and Encampment (1886-1914).

The most common image of the music of early Salvationists is that of a small brass band on a city street, which is not without merit, as once a corps had a band, it engaged it in the Great War with tremendous energy. So much so that McKinley suggests that “No religious organization has ever become more certainly identified

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with one part of its ministry (albeit the most important part) than has The Salvation Army with its street corner bands. Their genial and brassy evangelism had long since become a part of the national life.”¹ McKinley’s assessment should not be discarded as hyperbole, as many contemporary accounts confirm his assessment. As an example, in 1929, the periodical *The Nation* pointed out that “One of the most familiar sights in America is a little knot of Salvation Army preachers at a street corner blaring fundamentalist hymns on brassy horns...”² Although this is the most lasting image, it is not an accurate picture of Salvationists’ music in its beginnings in the United States: Salvationists were not blaring brassy horns, nor were they singing fundamentalist hymns, at least not yet.

Invasion, 1880-1886

Earliest Salvationist music in America was not particularly diverse. Songs were either a compilation of new words, almost entirely militant, applied to popular melodies—either civil war songs, minstrel tunes, patriotic airs, or barroom ballads—or gospel songs that were either deemed lively enough or of appropriate pathos to stir the emotions. Hymns and Gospel songs were often altered to be more agreeable to an Army (i.e., “I’m a pilgrim bound for glory” became “I’m a soldier bound for glory”).

In America, Salvationists most often sang on the streets without instruments at first. However, over time, several instruments came to be used, primarily the banjo or one or more of various drums. The quantity of new texts written during the early 1880s is unduplicated in Army history. However, there were very few originally composed melodies. This is essentially a matter of practicality and function. Primarily functioning as a church on the street, the Army in America still did not have functioning bands or a fully developed music department supplying bands with music. Further, there was not yet an official tune book accessible to Salvationists in America.³ At Salvation Army meetings in the first half of the 1880s, songs were rarely sung with a songbook in hand but instead were sung directly from *The War Cry*. Many of the songs published in *The War Cry* were written by American Salvationists, though many had

initially appeared in the British *War Cry*. Accompanying these new texts was a simple instruction that declared to which well-known melody the new text was set. These songs do not cover a variety of themes or establish a clear theological foundation. Instead, they are almost entirely songs pleading with sinners to join the Army, leave their sin, turn to Jesus and boldly declare to the joy that would be found in the Army.

In the 1880s, The Army was looking for any instrument it could find to amplify its music on the streets. The first call for instrumentalists in *The War Cry* came on June 3, 1882.⁴

Attention! -- Wanted, 1st Penn., corps a 1st and 2nd cornet or any instrument that can be carried about. Captain Irons will be thankful if one of our readers having such things, and are willing to give them to God, will send them along to 1822 Cemac street.⁵

A cornet was donated to the 2nd New York Corps in February of 1883. However, they still needed to place an advertisement to find “sanctified lungs to blow it.”

2d N.Y. Army band

Received from W.K. Meserole [appears to be a wealthy New Yorker who, along with his wife, supported the arts], a fine Cornet. Want sanctified lungs to blow it.⁶

In England, the Fry family’s brass band had already become adopted and spread through the Army like a wildfire. However, although the Army in America was aware through the British *War Cry* of the new brass bands, they did not find such immediate success in the United States. This is likely due to the musical climate in America, where the American Brass Band that thrived during the Civil War had already begun to fade. Through the success and popularity of Patrick Gilmore and John Philip Sousa, bands became pro-

gressively more formal. Concurrent to this, a new class of wealthy Americans, particularly in the Northeast where the Army began its invasion, sought to develop an American musical tradition on par with the art music of Europe. During this time, minstrelsy and songs of Tin Pan Alley, distasteful in content and style to the cultured and civilized, dominated working-class popular music. When American Salvationists begin to minister to working-class people in urban neighborhoods, they conscripted the song and styles of the people. So, the earliest Army bands in America often contain banjos and other instruments found in popular minstrel troops. In fact, the first band in America was recorded in *The War Cry* on December 7, 1882, in Paterson, New Jersey. Captain Joe Ludgate reported the events:

Tuesday night, grand march; led by the captain with His Hallelujah Concertina. Good meeting indoors, with two souls at the close. Wednesday night's drill was a jolly time, Major Moore being present, ... Thursday night we had our Band out for the first time. Which consists of a concertina, [piccolo], banjo, and tambourine, which caused quite a stir, the people running in all directions to see what was the matter....Saturday we met at the Barracks at 7:15 for open air, when our band was re-inforced by our saved drummer [and] his Hallelujah Drum. When the order was given to fall in two deep, we counted twenty-six in the ranks... [illegible]... we marched off, the band playing All Hail! I am Saved.⁷

Salvationists were not afraid to conscribe minstrel music and style into the Army's service.⁸ This is true in the choice of instruments and music, and more directly in the nickname of Lieutenant Harley Wood, who was consistently referred to in *The War Cry* as "Our Hallelujah Minstrel."⁹

This account from *The War Cry* in 1883 paints a picture of music in a "red hot" salvation meeting.

“...About 8 o’clock the proceedings commenced. Capt. Wass conducting them with considerable tact. The quartette sang merrily, and strove to make the audience join in the melody. At first there was a revival, but some catching air was repeated until the chorus became strong and hearty. During the singing of the last verse, according to custom, the Army knelt and the music became subdued and impressive. Then the officers prayed and sang “Thou Art the Lily of the Valley” a sacred selection of marked pathos...

Following this there was more singing. Capt Wass urged the audience to help the Army and save them from making their sore throats sorer. Capt Ludgate did not spare his lungs, his powerful baritone being heard distinctly above the vocalism of the multitude. Twice he reminded us to rise, the temperance apostle, by waving his hand and calling out, “Come, help us friends.” The hymn to the tune of “The Little Log Cabin in the Lane,” was best received.”¹⁰

We can’t be sure about the source of the “catching air,” but “The Little Lost Cabin in the Lane,” however, was a very popular minstrel tune in the 1880s, composed by William Shakespeare Hays, a white songwriter famous for writing minstrel songs like those of Stephen Foster. “The Little Log Cabin in the Lane,” like many post-Civil War minstrel songs, depicts a former slave longing for the days when he was happy with his master. This song, and others like it, painted an idyllic picture of Antebellum South and ridiculously excused slavery by suggesting that the enslaved were happiest when in bondage.¹¹ Salvationists’ appropriation of this song is consistent with their practice of the time and should not be seen as tacit approval of the song’s original textual content. They were eager to take any tool of the devil and repurpose for the war against him. This song, in particular, remained a popular tune in Salvation Army songbooks, though it underwent some subtle variation in coming generations,

and like many minstrel tunes, became known by another name—The Lily of the Valley.¹²

It was primarily during these early years, 1880-1886, that the Army practiced this sort of aggressive contrafact.¹³ The importance of this practice became a sort of mythology for Salvationists, many ready to cite this practice to this very day. However, there were diminishing examples of this sort of songwriting applied to popular music in subsequent generations. Though, the idea that the Army was ready and eager to “rob the devil of his choice tunes” remained firmly held.¹⁴ If not officially, the Army aggressively rejected new developments in popular working-class music, evidenced in the absence of genres such as jazz, swing, rock and roll, and hip-hop at the height of their cultural prominence.¹⁵ This happened concurrently with other interesting deviations from initial practices, especially gender-equal ministry. Salvationists held both musical contrafact and gender equality in high regard in a mythic way without actualizing them through much of the twentieth century.¹⁶ In this way, both musical contrafactum and gender-equal ministry functioned as a type of origin myths for Salvationists in the twentieth century. They faded from living realities in The Salvation Army, but they were crucial in the formation of a distinctly Salvationist identity. Origin myths are essential in the development of new national identities.

However, in this period of invasion, the transformation of secular songs through the application of new sacred texts was a regular and vibrant part of the life of an Army also seeking to transform sinners into soldiers. To the churched, the songs and deportment of Salvationists on the streets were vulgar, repulsive, and unbecoming of good Christians or good Americans. This rejection didn't seem to bother Salvationists—they weren't seeking the approval of saved; they were standing on the corner singing and transforming the sinners' songs, declaring that those sinners could be transformed too.

Encampment, 1887-1914

Initially, having received a cold welcome in America by respectable society, police, and bar patrons and proprietors alike, the Army eventually won converts and friends in all strata of society. The ar-

rival, in 1887, of Ballington and Maude Booth helped further this acceptance. Both Ballington and Maude were attractive and refined. Maude regularly discussed the Army's philanthropic work with society women at parlor meetings, which paved the way for the revitalization of the Women's Auxiliary.¹⁷

The philanthropic work of the Army brought greater recognition and appreciation of wealthy patrons who saw the work of the Army as a benefit to society. They may have been uncomfortable with some of the Army's methods but felt that someone had to placate the poor.¹⁸ This acceptance among the wealthy brought about more income and enabled Ballington and Maude to acquire more property, especially the grand National Headquarters on 14th street.

The accumulation of property had a significant impact on Army meetings, as it gave corps a fixed location, a barracks—the ever-advancing Army had begun to encamp.¹⁹ From this point onward, indoor meetings would continue to increase in prominence. This venue change led to a different type of audience, which eventually affected the music in the services. Although the open-air service would not lose its role in American society for another 70 years, the Army's encampment began a significant shift in its public ministry.

After 1887, Salvationist musical practice in America began to change more rapidly. The first Corps brass bands had been mustered in 1884—the first two in Grand Rapids, Michigan, and East Liverpool, Ohio, and few more corps bands were added in 1885 and 1886. But it was in 1887, after Ballington formed the National Staff Band (NSB), which would later be known as the New York Staff Band, that Salvationist brass bands in America began to pick up steam. The NSB was formed at National Headquarters and functioned to support local corps as a “special” group and their frequent touring encouraged the rapid formation of more corps bands.²⁰ Ballington trumpeted the appearance of the staff band in the June 25, 1887, edition of *The War Cry*:

A large staff band has been started at our centre in New York with a sure prospect of success. All the bandsmen are saved. They are all commissioned and

will wear a special white uniform helmet. Cheer up, you silent corps; with so many instrumentalists at headquarters you will soon have a boom.²¹

This model band certainly did create a boom. Soon, many corps formed brass bands, and by 1888, complete sets of brass band instruments were available from trade for the first time. These bands began to play a significant role in how society perceived the Army. They amplified the spectacle of the open-air meetings on city streets, but they did so in a way that was more respectable and dignified than minstrel-like ensembles that preceded them. They were also attractive to the benefactors and supporters that the Army began appealing to during the leadership of Ballington and Maude Booth. In August of 1887, Ballington and the staff band, or “the boys,” as he liked to call them, were invited to participate in camp meetings in Ocean Grove, New Jersey. A member of the band commented on the event in *The War Cry*:

The hall was fairly well filled – not with the rough, unkempt mob this time, but with respectable upper-class visitors. “They played well” was the general remark, but we were determined in our own hearts that before the time arrived for us to leave they should be made to say “They live well.” for WE LIVE to make the world – the fashionable, dress-loving, ease seeking world – believe in us; believing that God can empower us to LIVE what we sing and play and we talk about and profess.²²

This statement provides excellent insight into the function of the earliest Salvation Army brass bands in America, providing a window into the identity crisis experienced by Salvationists as they moved from rejected outsiders to a cherished part of the American cultural landscape. This bandsman establishes a normative experience for an Army bandsman in playing for rough, unkempt mobs and seems to reflect a pride in the reception they received from the

respectable upper-class visitors. It also shows clearly that the band was not interested in merely currying favor but in testifying to the power of God to transform lives. Over time, the normative experience for bands would shift as they played less, and less for unkempt mobs, and more for the respectable upper class.

Unlike in Great Britain, where brass bands were firmly rooted as a working-class tradition, brass bands crossed classes in America. As there was no long-standing orchestral tradition associated with the wealthy as there was in Europe, the brass band provided instrumental music for the cultured and uncultured alike. Further, European militaries utilized wind bands almost exclusively, although at the beginning of the American Civil War, every regiment, both Union and Confederate, had a brass band.²³ Therefore, Salvationist brass bands did not reaffirm working-class identity in America; instead, they connected these salvation soldiers with Civil War heroes, whom Americans held in high regard in their nostalgia.

As the use and quality of Salvationist brass bands in corps increased, so did their acceptance by society. There also began to be a distinct decline in activity from other instrumentalists. The banjo became increasingly less common, though the concertina remained a standard instrument for solo work in the open air for many years. As the Army became increasingly less dependent on open-air spaces and began to move inside to accommodate more regular services for their growing ecclesial community, the space and aesthetic of the services began to change as well.

As musical staffs and publication departments at headquarters in London and New York continued to develop, there was an increasing number of resources available for disseminating notated music, including newly composed music, no longer just new words to popular tunes. This enabled new compositions that were not dependent on the popularity of a melody to the masses. It also coincided with the moving of more meetings inside newly constructed citadels. Appropriation of non-Army tunes continued, but now the melodies taken were primarily sentimental ballads intended for the parlors of the middle class.

The singing of the old, previously conscripted popular melodies

did not stop, but the rate of adoption of new popular tunes began to slow down. As new tune-books started to emerge, we see the beginnings of newly composed music for The Salvation Army, and we also find that many of the “devils choice tunes” were codified into the songbook and Army lore. Champagne Charley and Old Black Joe took their place alongside A Mighty Fortress and Old Hundreth, and there they stayed, even as these bar tunes became relics on the streets.²⁴ Along with the development and perpetual improvement in the quality of Army bands, the changing repertoire of Army songs helped change the way the Army was perceived and received by the passersby.

Among the most beloved war songs of the Army is “Storm the Forts of Darkness.”²⁵ It is well known, and often shared, that the original melody, “Here’s to Good Ol’ Whiskey,” a drinking song sung by British soldiers, was captured from the barrooms of the devil and pressed into service for the Lord.²⁶ This little melody was ideal for the Army and the militant text given to it by Sottish Salvationist, Robert Johnson.

Example 1 – Text comparison, “Here’s to Good Ol’ Whiskey” and “Storm the Forts of Darkness.”²⁷

The image shows three staves of musical notation in 4/4 time, with a key signature of three flats (B-flat, E-flat, A-flat). The first staff shows the melody for "Here's to good old whis-ky mop it down, mop it down." and "Storm the forts of dark-ness bring them down, bring them down!". The second staff shows the melody for "Here's to good old whis-ky, it Storm the forts of dark-ness bring them down, bring them down! Pull down the Dev-'s king-dom, Where'-". The third staff shows the melody for "makes you feel so fris-ky, er he holds do-min-ion, Here's to good old whis-ky mop it down, Storm the forts of dark-ness, bring them down.".

Although the song quickly became popular in The Salvation Army, there is a lack of clarity regarding the authorship of the melody and text of the complete setting of “Storm the Forts of Darkness” as Salvationists have canonized it in their song books. In all

Salvationist publications since at least 1892, the song contains three distinct musical sections, as seen in Example 2.²⁸ The verse labeled below as section A, and the second half of the chorus, section C, are not included in any extant versions of the original drinking song. Since *The War Cry* did not print music for submitted song texts, it would have been impossible for Johnson to have submitted the verses or second half of the chorus, as these melodies were not a part of the original sailors' drinking song. However, Ralph E. Hudson, in 1886, published and copyrighted a stand-alone hymn entitled, "Glory, Honor to His Name," which is nearly identical to the Army's "Storm the Forts of Darkness," but without the first part of the chorus, section B, drawn from the drinking song.²⁹

Example 2 – Melody to "Storm the Forts of Darkness."³⁰



Ralph Hudson served in the Union Army during the Civil War. He taught for five years at Mt. Union College, in Alliance, Ohio, after the war, before forming his own publishing company.³¹ During the mid-1880s, he supported The Salvation Army when it arrived in Alliance, one of the few people in the town to do so. It would have been during this time that he became acquainted with The Salvation Army's gospel hymnody, some of which he later published in hymn collections.³² Even after ceasing his involvement with Army, the music of Salvationists had a continued influence on Hudson, and many Army songs appeared in hymnals he published. In each instance, he appropriately credited the Salvationist songwriter; however, he claimed authorship for the hymn "Glory, Honor to His Name." Given that he attributed other songs to Salvationist songwriters, it would seem unlikely that his claims to authorship of this hymn would be

intentionally misleading. Further, in the third verse, he places the text “Blood and Fire” in quotation marks making an apparent reference to The Salvation Army’s motto, suggesting the song was likely composed for, or inspired by, Salvation army meetings he attended.

It is not clear how the chorus “Storm the Forts of Darkness” was joined with Hudson’s hymn, “Glory, Honor to His Name,” and how it made its way through The Salvation Army. A small undated song book, *What to Sing*, included both Johnson’s chorus and the chorus to Hudson hymn back-to-back as separate entries.³³ It could have been that someone joined these two songs on account of this juxtaposition of the choruses in this song book. It may have been that either Hudson or Johnson became aware of the other song and combined them. Regardless of how the completed song was joined together, in March 1892, it was published in full in the *Musical Salvationist*, as shown in Example 3, and offers a glimpse of how Salvationist music had changed. It shows that Salvationists were no longer merely applying new words to popular tunes but also composing new tunes and creating a distinctive style. However, it was still not entirely dependent on the appropriation of contemporary culture. As a result, their music became more complex and more distanced from the working class than their earlier music had been.

Example 3 – Text comparison, “Storm the Forts of Darkness,” and “Glory to His Name.”

Storm the Forts of Darkness³⁴ Glory, Honor to His Name³⁵

Verse 1

Soldiers of our God, arise!
The day is drawing nearer;
Shake the slumber from your eyes,
The light is growing clearer.
Sit no longer idly by,
While the heedless millions die;
Lift the blood-stained banner high,
And take the field for Jesus.

Verse 1

Soldiers of our God, arise!
The day is drawing nearer;
To the hills uplift your eyes,
The light is growing clearer.
Do not let the moments fly,
While the heedless millions lie;
Lift the blood-stained banner high,
And take the field for Jesus.

Chorus

Storm the forts of darkness,
bring them down, bring them down!
Storm the forts of darkness,
bring them down, bring them down!
Pull down the devil's kingdom,
Where'er he holds dominion,
Storm the forts of darkness,
bring them down.

Glory, honor to the Lamb,
Praise and power Glory to the Lamb,
Glory, honor, praise and power,
Be forever to the Lamb.

Chorus

Glory, honor to the Lamb,
Glory, honor to the Lamb,
Glory, honor, praise and power,
Be forever to the Lamb.

The development of this song also shows how the function of Salvation Army music changed over time. Johnson's chorus, "Storm the Forts of Darkness," had its roots in a drinking song that would have made sense to sing on the march or outside the pub. With the edition of the added hymn, the focus of the song shifts—it is now clearly directed toward faithful soldiers, spurring them on to the battle—the audience is no longer the sinner called to join, but the saint called to go. This narrative shift, along with the song's more complex melody and structure, demonstrates a change in how Salvationists understood themselves and how they engaged with the culture around them. The Army attracted Ralph Hudson, a professor, publisher, and respected citizen, reflecting a growing acceptance of the Army among Christian society in the United States. Year by year, Salvationists were seen less as a nuisance on the street and an insult to Christian decency and more as a positive expression of Christian service and a force for the betterment of society.

Salvationist Brass Bands in America, 1887-1914

Determining what music early Salvationist bands in America played is difficult. Although Salvationist bands were only permitted to play music published by The Salvation Army, we know for certain

that many bands played music that the Army did not sanction. The evidence for this disobedience is clear through reporting from festival concerts that list pieces not published by the Army. Further, the consistent appeal in Army publications, such as *The Local Officer*, eagerly pleading with bands only to play Salvation Army publications, makes it clear that local bands did not always follow Army policy. The performance of non-Army music was especially prominent in bands outside the United Kingdom that were further from the oversight of the Music Editorial Department (MED) in London, something that particularly bothered Richard Slater, the head of the MED.³⁶

Scholars have assumed that American Salvation Army bands would have performed published music for secular bands when not playing Army publications. In the United States, there was no shortage of easily accessible music, both sacred and secular, through large music publishing houses like Carl Fischer and J.W. Pepper.

Until recently, there has been little primary source evidence showing precisely what unsanctioned music early Army brass bands in America performed. However, in July of 2014, I discovered an untitled folder in a collection of uncatalogued donations at The Salvation Army's Heritage Museum in West Nyack, New York, that contained a first cornet part-book from the New York Staff Band from the first few years of the twentieth century (Figure 1).³⁷ The book contains forty-eight marches: one manuscript entitled *Staff Band Guard* attributed to "Hodges," likely referencing Samuel Hodges, and forty-seven pieces published outside of The Salvation Army.

The title of each march was either removed or pasted over with the generic title, "*Salvation Army March No. ____*," as seen in Figure 2. The titles of a few marches are legible on a few pages where the pasted cover has been peeled away, or the printing of the piece made it impossible to remove the full title from the original. In half of the examples, the composer's name has not been obscured. The other significant feature of this resource is that each piece had a short Army text pasted onto the inside of the page, sanctifying the secular tunes with a blood and fire chorus (Figure 3). Many of these text inserts have fallen off over time, but they remain on about half of the pieces. None of the texts that remain appear to come from ex-

isting Army choruses.³⁸ It does appear, in most instances, that poetic meter of the text matches the meter of the trio section of the march, so one cannot rule out that these texts could be sung to the march they accompanied.

This book was likely created for the National Staff Band³⁹ for their trip to London for the International Congress of 1904. The manuscript, *Staff Band Guard*, by Samuel Hodges, whom Ronald Holz lists as the band librarian from 1904-1905, supports this suggestion.⁴⁰ A *War Cry* report on the band's performance on the Thames Embankment, which noted that "American airs were rendered to the delight of thousands, who applauded heartily," also lends support to the suggestion that this book was used for this event, as many pieces included are arrangements of American airs.⁴¹ The inclusion of the texts helped the selections to abide by the spirit of the law, if not by its letter.

Although thousands may have applauded heartily, Richard Slater, responsible for overseeing the Army's music, was displeased by the rule-bending of the National Staff Band. He commented in his journal, "As for the New York [staff] Band, it played no Salvation Army music but plays chiefly Sousa's marches and also other pieces that have no religious aim in them whatever... I raised a protest."⁴² Apparently, the renaming of the three Sousa marches contained in the book ("King Cotton," "The Liberty Bell," and "Stars and Stripes Forever") and application of new texts was insufficient to satisfy the music secretary. The General, too, raised concerns with Frederick Booth-Tucker after hearing the National Staff Band perform an air varié based on the tune "Long, Long Ago." Markedly disturbed, he questioned Frederick on the matter but seemed satisfied when Booth-Tucker calmly replied that the band was playing "Cleansing for Me."⁴³ Consequently, although the application of new texts may not have satisfied this appropriation to the music secretary, it was sufficient to calm the concerns of the General.

Among the pieces that would have "No religious aim" is the piece "Belphegor March," by Edouard Brepsant and arranged by Paul DeVille. This piece serves as a helpful window into understanding how Salvationists adapted secular tunes during this time, though in a way that was more acceptable by respectable society. Although this

is not a song of the working class, it is also not merely a choice song of the devil; it is a piece of music written about the devil, or, at least, one of his ambassadors. According to De Plancy's *Dictionnaire Infernal*, Belphegor was one of the principal demons and hell's ambassador to France.⁴⁴ Belphegor also figures in John Milton's *Paradise Lost* and Victor Hugo's *The Toilers of the Sea*. For most bands, this would have merely been a famous march and the contexts and connotation of its title of little significance. However, it is unlikely that any band outside of The Salvation Army would have considered using it in connection with a religious service. The inserted text, shown below, is a typical jingoistic chorus of Salvationist imperialism, which seems intent on conquering the world, regardless of the challenges from the devil or his ambassadors:

Inserted text for March no. 20 [Belphegor's March],
from "Salvation Army American Marches," first cor-
net part book.

Led by God we plan and plod
 'Neath flag unfurled
 To save the world;
We tread the path the Saviour [t]rod,
 Come gain or loss,
 We'll bear the cross,
 And bring lost souls to God.

This stanza of text, though iambic, is in an uncommon 7.4.4.8.4.4.6 metrical pattern that suggests it was written specifically for this melody. The words can be sung to the melody at the trio, though it would be difficult and likely impossible to be sung by a crowd on the street. The marches included in the book also demonstrate, as seen in "Belphegor March," the increased technical capacity of Salvationist brass bands. The first cornet part to the march, shown in Figure 3, gives an example of the band's technical ability at this time. Indeed, no group of converts given instruments and asked to learn to play, nor merely any "set of sanctified lungs," could manage

the demands of this march. Pieces like this, and the others in the book, would only be playable by a group of well-trained musicians. That the repertoire in this collection is so demanding reflects the increased technical capacity of the National Staff Band. Although this was the finest Salvationist band in America at the time, with members drawn from corps bands, it also demonstrated the improvement of Salvation Army Brass bands in America as a whole.

By 1904, The Salvation Army had a twenty-five-year history of brass bands in Britain and twenty years of a smaller, but growing, tradition in the United States. The National Staff Band was able to draw from the best Salvationist musicians in the Northeast, many of whom, by this time, had grown up with a horn in their hands. In the “Belphegor March” and its appropriation, we see not only the increasing capacity and desire of Army bands to play challenging pieces but also their efforts to maintain fidelity to the mission, tradition, and purpose of Salvation Army banding. The compilers of this book and authors of the inserted lyrics appropriated music and transformed it by applying a new text much in the same way their predecessors had with minstrel melodies. However, although the General delighted in “robbing the devil of his choicest tunes,” he was not likely thinking of a famous march about Belphegor, hell’s ambassador to France.⁴⁵ Although like Slater, the General disapproved of using non-Army music for his bands, he would have delighted in taking a song from the enemy and applying a new text that proclaimed the flying of the Army flag over a world redeemed by an ever-expanding Army of God.

Despite their brazen disobedience of Army policies for band repertoire, the National Staff Band was not disciplined or punished when they returned to New York. Furthermore, concert programs from the band in the coming years show a continued willingness to skirt International Headquarters’ policies for repertoire. However, reports of the General’s American tour in 1907 show that the band was more intentional in abiding by the orders and regulations in his presence.⁴⁶ There was, however, a more deliberate effort from London to encourage faithfulness to the orders and regulations, provide easier access to Army music publications, and praise American bands that abided

by the policy in publications from London: an attempt to foster Richard Slater's goal of "one band life" throughout the Army.⁴⁷

Conclusion

By considering The Salvation Army in light of nineteenth-century Nationalism, we gain a better understanding of how Salvationists formed a personal identity that fostered a commitment to God through The Salvation Army. By exploring Salvationists' musical activity in the United States, we see how Salvationists transformed from an invading force that captured songs from the society at large to a distinct cultural group with their own musical language replete with complex layers of meaning. We begin to recognize that Salvationist music in America, before the proliferation of brass bands, was not a mere precursor but a reflection of Salvationists' desire to reach into working-class society by the appropriation of culture. By unpacking the history, structure, and authorship of the "Storm the Forts of Darkness," we gain a vision for how Salvationist music and mission became increasingly complex and broader than the simple stories that have been passed down. By reflecting on how and why the NSB came to include the Belphagor March in their repertoire at the 1904 International Congress, we begin to understand how improving bands added to and reflected a growing conflict in Salvationist identity and mission. I hope that by considering the history and music of early Salvationists through a new lens, we might be able to come to a fuller understanding of how they saw themselves as integral parts of the mission to expand the Kingdom of God and how that mission changed as their perception by society began to improve.

Figure 1



Figure 2

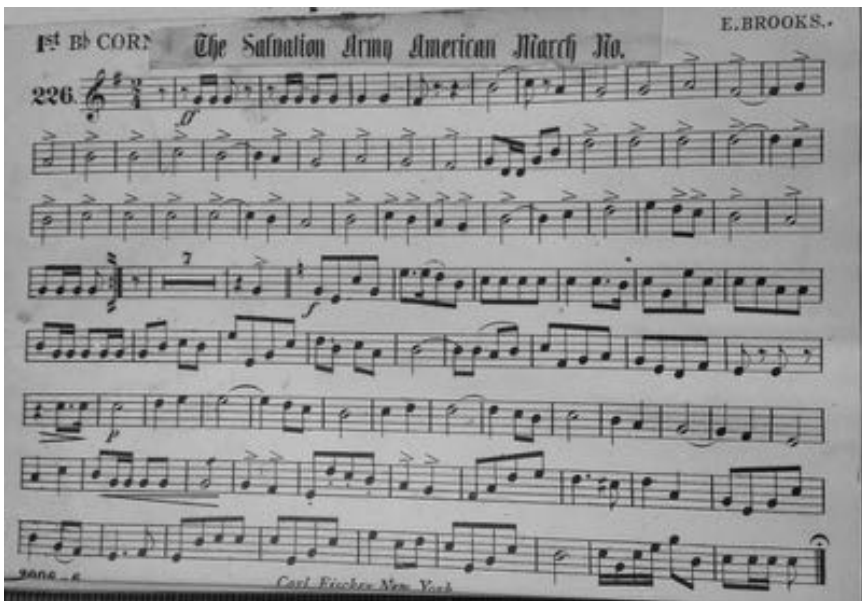


Figure 3

BELLEZON MARCH. E. BREPSANT.
arr. by Paul De Ville.

20 **308** 1st B \flat Cornet. ff

No. 308.

Led by God we plan and plod
North flag unfurled
To save the world;
We tread the path the Saviour trod,
Come gain or lose,
We'll bear the cross,
And bring lost souls to God.

D.C.

ENDNOTES

¹ McKinley, Edward H. McKinley, *Marching to Glory: The History of The Salvation Army in the United States of America, 1880-1992*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1995, 6-7.

² "Salvation Limited," in *The Nation*, January 30, 1929, 124

³ The Christian Mission published a hymnal shortly before the name change in 1878. By 1880, The Salvation Army in England had published *Songs of The Salvation Army*, which had a corresponding tune book, *Salvation Army Music*. This was not, however, readily accessible to the Army in America.

⁴ Although this publication was simply called *The War Cry*, it will be referred to in citation as the American *War Cry* to distinguish it from the original *War Cry* published in London. However, for ease of reading, it will be referred to in the narrative of the paper by its published title, *The War Cry*.

⁵ *American War Cry* (AWC). 6/3/1882.

⁶ AWC. 2/15/1883

⁷ AWC. 12/8/1882

⁸ Minstrelsy in America is complex subject of racial appropriation. It is difficult to consider in the context of the time because of the lingering racial discord, systematic discrimination of people of African decent, and perpetual appropriation of black music. It should be noted that early Salvationists largely worked to tear down racial barriers, as evidenced by Major Frank Smith's statement in *The War Cry* while serving as National Commander. He stated The Salvation Army "must be among the first Christian communities of America who will faithfully and wholly break down the wall of partition separating the white from the colored, whom the Lord has brought from a common captivating bondage." The effectiveness of early Salvationists was noted by Booker T. Washington, who commented, "I have always had the greatest respect for the work of The Salvation Army, especially because I have noted that it draws no color line in religion." Unfortunately, these admirable beginnings did not ensure racial harmony throughout the Army's history in America. For more on this, see Warren L. Maye's *Soldiers of Uncommon Valor: the History of Salvationists of African Decent in the United States*. Published by The Salvation Army in 2008.

⁹ For example: AWC 7/22/1882

¹⁰ AWC 2/15/1883

¹¹ For instance, My Old Kentucky Home, Carry Me Back to Old Virginny, etc...

¹² The best example of changing the name of a minstel tune is the change of "Old Black Joe" to "Poor Old Joe."

¹³ A contrafact is a musical composition based on a pre-existing composition. The term is often applied to sacred texts set to popular music, a practice in the Christianity that is as old as the church itself.

¹⁴ Pamela Walker, *Pulling the Devil's Kingdom Down: The Salvation Army in Victorian Britain*. Berkely, California: University of California Press, 2001, 190

¹⁵ There are obvious exceptions to this, such as the Joy Strings among others. Further, the resistance to popular music was strongest in the 1920s with the Ar-

my's rejection of Jazz. Although this lessened with other popular musics in coming years, it would be misguided to understand Army rock bands as analogous to the aggressive any army-wide conscription of popular music in the 1880s.

¹⁶ Another interesting early practiced that was later rejected was the keeping of beards by male officers. Although beards held no theological significance, the image of William Booth's unkempt pauper's beard identified him with working class men. The rejection of beards by the Army later, further identified Salvationists with civilized expectations of the men of status.

¹⁷ Winston, *Red-hot and Righteous*, 62.

¹⁸ It should be noted that wealthy patrons of the Army did not, in large part, value the work among the outcast of society in the same way as the soldiers in the trenches. From the beginning of the acceptance of the Army by wealthy patrons, there began to be two narratives of the Army's work. This can be seen in various types of publications, those intended for the soldier and those intended for the benefactor. While the heart of the message was essentially the same, namely that Salvation Army was on the frontlines in service of God, the way that message was communicated was different. In publications like *The War Cry* and *The Local Officer*, Salvationists were urged into combat, regaled with stories of souls saved in face of opposition from the enemy, and told of "red-hot" faith of fellow soldiers. Whereas after the commencement of the social programs associated with the "in Darkest England" scheme, publications like *The Conqueror*, which commenced in 1892, and various reports from divisional offices began to detail the positive social effects of the Army's work. Slowly, many well to do Christians that were initially resistant to The Salvation Army's radical brand of faith and service began to view the Army as a group well-suited to do the dirty work they themselves did not desire.

¹⁹ One way to understand the change that begin taking place is to consider the conception of the term, corps. In the military, and to early Salvationists, the term refers to a unit of soldiers. However, in common parlance, the term quickly came to represent the church building, such that soldiers would began to "go to the corps," as opposed to becoming a part of the corps. This is a very subtle shift in language that is very telling in how soldiers began to see themselves in relation to The Salvation Army.

²⁰ For a thorough and detailed history of the New York Staff Band, see Ronald Holz's book *The Proclaimers*. His two-volume work, *Brass Bands of The Salvation Army*, also contains a large chapter on the history of brass bands in America. These two works are built on significant primary source research and are invaluable in the study Salvation Army music in America.

²¹ AWC 6/25/1887

²² AWC 8/27/1887

²³ Susan B. Carter, *The Historical Statistics of the United States: Millennial Edition, Vol. 2*, (Cambridge; Cambridge University Press, 2006).

²⁴ An interesting example of this is the song "Storm the Forts of Darkness," which was based on the drinking song "Here's to Good ol' Whiskey." There is

only a few recorded fragmented accounts of the melody for the drinking song, whose melody has been preserved primarily by The Salvation Army's repurposing of this tune. "Storm the Forts" has three distinct musical sections and it is not clear if all three were connected to the original drinking song, or if they were newly composed or contrafacted from another source.

²⁵ Robert Johnson, "Storm the Forts of Darkness," *Salvation Army Song Book* (London: Salvationist Publishing and Supplies, 2015), 980.

²⁶ This is a little-remembered drinking song, sometimes sung to the words "Here's to Good Old Beer." There is only one known source for the melody of this song in printed notation, Frederick Nettleingham's *More Tommy's Tunes* (1918), a collection of English soldiers' songs. Though it is also recorded in a few oral history repositories. It is included in the Vaughan Williams Memorial Library catalog of English Folk Songs: <https://www.vwml.org/search?q=here%27s%20to%20good%20old%20whisky&collectionfilter=RoudFS;RoudBS&is=1>. A recording of it is held in the British Library's Steve Gardham Collection by George Bradshaw, then 75 years old, in 1973. <https://sounds.bl.uk/World-and-traditional-music/Steve-Gardham-Collection/025M-C1009X0011XX-6200V0>

²⁷ The text and melody for "Here's to good Ol' Whisky" set here is drawn from the British Library's collection.

²⁸ *Musical Salvationist* (March, 1892). *Salvation Army Music* (London: The Salvation Army, 1900). *Song Book of The Salvation Army* (London: The Salvation Army, 1899, 1956, 1987, and 2015).

²⁹ Ralph E. Hudson, "Glory, Honor to His Name," in *Songs for the Ransomed*, (Alliance, Ohio: Ralph E. Hudson, 1889) 142. Included in full in Appendix 5.1.

³⁰ "Storm the Forts of Darkness," *Salvation Army Tune Book* (London: Salvationist Publishing and Supplies, 2015), 844.

³¹ Mary Louise VanDyke, "Ralph E. Hudson" from Hymnary.org: https://hymnary.org/person/Hudson_Ralph

³² Ralph E. Hudson, *Quartette*, (Alliance OH: R.E. Hudson, 1889). This hymnal was a compilation of four previously published hymnals by R.E. Hudson, the composer of this hymn. He is the author of many of the hymns in this collection, though other composers like Philip Bliss, Elisha Hoffman, and William Kirkpatrick have many compositions. There are also eight entries from Salvation Army composers. Four by Herbert Booth, and one each by Ballington Booth, Kate Booth (identified as "Marechale Booth" in the hymnal), Robert Johnson, and Fred Fry.

³³ *What to Sing* (London: [no publisher listed], [no date]). The address for the publisher is given as 8 & 9 Paternoster Row, an important publishing hub in London. #9 Paternoster Row during this time was S. W. Partridge & Co. This source, which does not list a compiler, is unusual because it contains many Salvationist specific songs but does not contain any Salvation Army branding. William Booth often used Partridge & Co. to print his song books before The Salvation Army established their own printing department.

³⁴ First published in the *Musical Salvationist*, March, 1892. First appeared in the

song book in the 1899 edition.

³⁵ Ralph E. Hudson, *Quartette*, (Alliance OH: R.E. Hudson, 1889) 62.

³⁶ *Richard Slater's Diary, 1904 annual review*. Cited in Gordon Cox, *The Musical Salvationist: The World of Richard Slater (1854-1939), Father of Salvation Army Music* (Woodbridge, Suffolk: Boydell Press, 2011), 73.

³⁷ The date of this resource was determined by the publication dates of the pieces found in this part-book. Also, a manuscript in the book is signed by Samuel Hodges, the band librarian in 1904-1905.

³⁸ These texts were also included in the brief given to all American delegates sent to the 1904 International Congress. Each delegate was instructed by Commander Booth-Tucker to learn the words on the voyage to London.

³⁹ The name at the time of what is now the New York Staff band

⁴⁰ Holz, Ronald. *The Proclaimers: A History of the New York Staff Band 1887-2007*. West Nyack, NY: The Salvation Army, 2007, 342.

⁴¹ AWC 7/23/1904

⁴² *Richard Slater's Diary, 1904 annual review*. Cited in Gordon Cox, *The Musical Salvationist: The World of Richard Slater (1854-1939), Father of Salvation Army Music* (Woodbridge, Suffolk: Boydell Press, 2011), 73. Although his protest resulted in no immediate disciplinary action, there was an increased effort to encourage Salvationist bands in America to stick to Army music in the years following the congress.

⁴³ Boon, Play the Music, 51.

⁴⁴ J.A.S. Collin De Plancy, *Dictionnaire infernal; répertoire universel des êtres, des personnages, des livres...* (Paris: H. Plon, 1863).

⁴⁵ Salvationists often cite General William Booth as saying this, or rhetorically asking the question, "why should the devil have all the good music." There is no reliable source attributing the latter quote to General Booth. The only citation of the former quote in a scholarly publication is in Ronald Holz, "The Story Behind Salvation Army Music" in *Christian History, Volume 26*, (1990): 30-32. The full quote is copied below: "I don't care much whether you call it secular or sacred. I rather enjoy robbing the devil of his choicest tunes, and, after his subjects themselves, music is about the best commodity he possesses. It is like taking the enemy's guns and turning them against him."

⁴⁶ A review of the band's performances during General Booth's visit was submitted to the *Bandsmen and Songster*, a magazine that came after the *Local Officer*, by Commissioner Alexander Nicol. In this account, he described that the band "plays the same instruments and uses the same music" but in a distinctive way (Holz, *Proclaimers*, 28-29). However, programs from a National Staff Band concert at Ellis Island and another reported in the *Pittston Gazette* show the use of much repertoire from outside The Salvation Army journals.

⁴⁷ In 1905, for the first time, the band tune book, initially published in London in 1899, became available for purchase through the Trade Department at National Headquarters in New York. The desire for "one band life" is cited from Richard Slater's diary from August 19, 1903, in Cox, *Musical Salvationist*, 73.

Sure Foundation?

EXPLORING THE LOGICAL SPACE FOR THE PRIORITY OF SCRIPTURE

Luke Cozens

“We believe that the Scriptures of the Old and New Testaments are given by inspiration of God and that they only constitute the divine rule of Christian faith and practice.”¹

Introduction

If Scripture provides the final justification for all Christian beliefs, then what is the justification for believing in Scripture? Salvationists may take their beliefs from a variety of different sources often categorised according to the Wesleyan Quadrilateral—Scripture, but also reason, tradition, and experience.² All four of these sources are valid and valuable for the Salvationist, and the Holy Spirit may use any of them to inspire us. Yet, while in most cases, these various sources harmonise and reinforce each other, there are times when they appear to be in conflict. In such cases, one argues that “Scripture as a whole provides the final court of appeal for the Christian...To be accounted Christian, all other sources must conform to its essential, central teaching.”³ In other words, if any of the

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sources come into conflict with Scripture, you choose Scripture. It is this principle which I will call the Priority of Scripture which I hope to defend in this essay.

Logical Difficulties with Defending the Priority of Scripture

The problem with trying to argue that Scripture has priority over all other sources is where to go to establish that claim. If Salvationists try to defend the principle using Scripture itself, perhaps citing 2 Timothy 3:16, their argument appears to be circular. They could adopt a coherentist epistemology that allows for such arguments but it seems strange for a Christian doctrine to require a specific epistemological viewpoint. My argument here will attempt to establish that a Salvationist may justifiably believe in the priority of Scripture while still holding a foundationalist epistemology.⁴

Similarly, if Salvationists try to defend the priority of Scripture from one of the other sources, they end up placing that other source ahead of Scripture and thus defeating their own argument. If, for example, they base the priority of Scripture on the experience of reading it, they run into problems as soon as another experience comes into conflict with Scripture. In such a case, the conflict becomes less about whether they should trust Scripture over experience, but which of the two experiences they should trust more. It may be that the experience of reading Scripture is especially strong, but it cannot be guaranteed that there will never have a contradictory experience of equal strength.

My Approach

In an attempt to avoid these difficulties, my approach is to argue for the priority of Scripture on the basis of principles that are grounded in all four sources—which I call principles of accord. This, in effect, grounds the priority of Scripture in the normal harmonious interaction of the sources so that it can be drawn upon when the sources come into conflict. Using all four sources instead of just one avoids the charge of circularity and also escapes the second difficulty as an argument based all four sources cannot dissolve into an internal struggle within any one source. If an experience conflicts with Scripture, our appeal is not merely to a stronger experience but

to principles derived from all the sources in harmony.

Here I present four such principles of accord and demonstrate how Scripture is strongly defended by each one, while the other sources of the Wesleyan Quadrilateral are each shown to be weaker under at least one principle.⁵

It is possible, however, that other principles of accord may be found, which may place one of the other sources over Scripture, leaving us with a collection of principles, some of which favour some sources and some others. For this reason, I present my exploration here merely as a *prima facie* argument—while a definitive proof is not possible until we negate the possibility of other less favourable principles of accord, the four principles of accord that I present here strongly suggest the priority of Scripture.

Argument in Outline

1. There is *prima facie* evidence that when beliefs arising from experience contradict those arising from Canonical Scripture, Christians should follow Canonical Scripture over experience. (As the foundational events take priority and Scripture relates them while experience cannot.)
2. There is *prima facie* evidence that when beliefs arising from reason contradict those arising from Canonical Scripture, Christians should follow Canonical Scripture over reason. (As revelation takes priority and Scripture is revelatory while reason cannot be.)
3. There is *prima facie* evidence that when beliefs arising from tradition contradict those arising from Canonical Scripture, Christians should follow Canonical Scripture over tradition. (As tradition is necessarily subject to human fallibility while Scripture is not.)
4. There is *prima facie* evidence that when beliefs arising from Non-Canonical Scriptures contradict those arising from Canonical Scripture, Christians should follow Canonical Scripture over Non-Canonical Scriptures. (As God's Revelatory Providence requires that anything newly revealed in Non-Canonical Scriptures agree with that which God has already re-

vealed in Canonical Scripture.) So:

5. There is *prima facie* evidence that when beliefs arising from other sources contradict those arising from Canonical Scripture, Christians should follow Canonical Scripture.⁶

1. The Priority of the Foundational Events and Experience

The Priority of the Foundational Events

Christianity is founded on actual events that took place in the land of Israel around the first century AD and on the sequence of events leading up to that time that form the story of the Jewish people. Unlike a purely abstract philosophy, where beliefs are established by reason independent of any concrete events, “the Christian faith is a *historical* faith [where] God communicates his revelation to people through human beings and through events.”⁷ This means that for Christianity, not all events are of equal importance: the Exodus from Egypt and Jesus’ crucifixion are events of special importance and while other events may echo them, no contemporary event can match their significance.

When trying to establish true beliefs, then, these events gain unique status. If something presents itself to me as contradicting what happened in these foundational events, I cannot take it to be true without denying that event and thus unravelling the whole of Christianity. One source of authority for the Christian must be the ability to relate these events. That “which has a greater part in [the Church’s] historical and material origin...has therefore a claim to be more closely heard and regarded as more normative than other authorities.”⁸

For our purposes, in a conflict between a source that relates these events and a source that relates other (later or more abstract) beliefs, we should accept the source that relates the foundational events.

The Priority of Foundational Events as a Principle of Accord

In order to establish this as a principle of accord we must show it to be grounded in all four sources:

Scripture constantly refers back to previous events as an authority for current events. For example, the parting of a Red Sea as a reason

to trust the Lord will deliver Jericho ⁹ or the crucifixion as a reason to act humbly.¹⁰

Tradition is similarly focussed around these events. The Apostle's and Nicene creeds speak of Jesus primarily in relation to these events,¹¹ and practices such as the Eucharist are memorials or re-enactments of such events. These practices take a central place in most Christian traditions because the events they relate to are taken to have unique importance.

Reasoning only becomes Christian reasoning if it bears some relation to these events.¹² The God of the Philosophers or Deists may bear some relation to the Christian God, but these concepts only become a source for the Christian when they bear some relation to the events which started Christianity. Such events are essential to all Christology, Soteriology, Eschatology, and Pneumatology as they relate to the Christian.

Experience points to the strong role the foundational events play in the life of Christians. Christians are often moved by the lives of people during these foundational events and find inspiration in re-enactments such as the Eucharist and retellings such as films. While more recent events may also inspire, the foundational nature of these events lends them a special significance for the believer.

Scripture relates the Foundational Events

All Scripture relates these foundational events, the Old Testament to the time of Israel and the New Testament to the time of Jesus and the immediate aftermath to his death and resurrection. It is on this basis that Scripture is considered a source, regardless of whether it is considered to have priority.

Experience cannot relate the Foundational Events

Experience is by its nature a present-day encounter. In order to understand the foundational events by experience we would have to have lived through them—to have *experienced* them. Given that this is not now possible, experience cannot be said to relate the foundational events.

There is one exception to this: some claim to have religious expe-

riences that give them special supernatural insight into the foundational events. Joseph Smith said it was by such an experience that he gained insight into the events described in *The Book of Mormon*,¹³ which are foundational as they claim to speak of the life of Jesus on Earth. Such experiences will be dealt with below in the section on Non-Canonical Scriptures.

Excluding this special category then, experience cannot relate the foundation events. As Scripture does relate these events, the priority of foundational events suggests that when experience and Scripture come into conflict, Christians should follow Scripture.

The Other Sources and The Foundational Events

Before we move onto the next principle, it is worth considering how the priority of foundational events applies to the other sources.

Reason relates foundational events through historical or archaeological research and some scientific theories such as evolution or the big bang speak into the creation event. More abstract and universal philosophical or scientific theories may not relate specifically to the foundational events but would do in so far as they relate to all events.

Much of tradition claims to directly relate the foundational events (e.g. the creeds relate events in Jesus' life) but more recent traditions do not, or do so only indirectly (e.g. most hymnody, Church architecture, or details of current ecclesial structures).

Non-Canonical Scriptures, including *The Book of Mormon* mentioned above, all claim to relate the foundational events but the majority of non-Christian Scriptures do not (the mentions of Jesus in the *Qur'an* being a notable exception).

2. The Priority and Existence of Revelation and Reason

The Priority and Existence of Revelation

A belief in revelation is fundamentally a belief that God chooses to disclose some things to humans. If a source of belief is direct revelation from God, then that belief must be true, but it is often unclear whether a belief has arrived by revelation or by some other means. If I hear a voice telling me to put my walking stick in a river to split it in two, the question is not whether it will work but whether the

voice is from God. In such cases, the question of whether the source is revelation or not is usually based on two criteria: the strength of the experience (Was the voice clear or just a vague sound? Did others experience the same thing or only me?) and the possibility of other explanations for the experience (Could it have been another person's voice?¹⁴ Or simply a dream? Or wishful thinking?).

The scientific reasoning that suggests that a river cannot be split in two in that way tends not to hold sway in such considerations. Such reasoning is often ignored because Christians recognise that, when God chooses to intervene, what we think we understand is often subverted. This is due to the fundamental limitations of human reason. Following Aquinas, these limitations are firstly that some beliefs of a divine nature are simply inaccessible to human reason, and secondly that those beliefs which we reach are often subject to error.¹⁵

Thus, if something can be taken as revelation according to normal criteria, it should be considered true unless it contradicts something else that is revelatory. For our purposes: in a conflict between a revelatory source and a non-revelatory source, we should accept the revelatory source.¹⁶

The Priority and Existence of Revelation as a Principle of Accord

The belief that God can reveal things to humans that subvert their own understanding is present and important in all four sources:

Scripture gives several examples of people being told by God to do what seemed inexplicable (e.g. Luke 5:4-5) and includes a famous command to “trust in the Lord with all your heart, and do not rely on your own understanding.”¹⁷

Christian Experience similarly attests that God can do things thought impossible and may reveal things that could not have been worked out or which contradict that which was worked out.

The Church has a tradition of crying out to God for

understanding and recognising that the answer may be unexpected or contrary to what was previously thought.

Reason itself recognises that God is infinite and therefore cannot be fully understood by finite beings. An appreciation of revelation and its ability to surpass human nature is required for all theological study.

Canonical Scripture is Revelation

The test we applied above for whether something should be taken as revelatory was based on two criteria: the strength of the experience suggesting it is revelation and the possibility of other explanations.

The strength of the experience of reading Scripture is well attested. It can have an incredible impact “as individuals find the truth about themselves in Scripture, encounter God and are transformed.”¹⁸ This is not only a literary exercise but also a spiritual encounter; as we read, we find “the secret testimony of the Spirit.”¹⁹ This encounter provides “deep assurance that Scripture is truth from God.”²⁰ The experience of reading Scripture is “a feeling that can be born only of heavenly revelation.”²¹

In terms of the possibility for other explanations, Scripture is an unusually dull source. The experience of reading the Bible is effectively the experience of reading a book. There is very little in such an experience to provoke a fake religious encounter. The possible expectation of such an experience could be one reason, but then many find such experiences after expecting Scripture to be dull.

Thus, Scripture meets both of the criteria to be taken as revelation. In fact, the revelatory nature of Scripture could almost be taken as a principle of accord in itself. Scripture certainly claims this for itself (e.g. 2 Timothy 3:16), its place in tradition suggests it acts as God’s revelation to God’s people, the experiences described above suggest it, and reason must at least acknowledge that if God does reveal himself there is no reason why God could not do so by inspiring a book.

Reason is Not Revelation

Reason, however, cannot be a revelatory source. Revelation by its nature must be a direct experience—it must be an encounter with the other—rather than our own thinking or imagining. Indirect experiences have their source in the self—if I am thinking about something they are my thoughts—whereas revelation must have its source in God. While it is possible for God to inspire our thoughts or imagination, when this happens, it has to be explained in contrast to our own reasoning—it is not inspiration if I worked it out for myself.

Thus, reason cannot be a revelatory source. As Scripture is revelatory, the priority and existence of revelation suggests that when reason and Scripture come into conflict, Christians should follow Scripture.

The Other Sources and Revelation

This limit to reason does not apply to the other sources. Experiences can certainly be revelatory, tradition can be seen as the record of God’s revelation to the Church over time, and many Non-Canonical Scriptures claim to give believers the same revelatory experience as Canonical Scripture (e.g. the front page of my *The Book of Mormon* says God “will manifest the truth of it unto you, by the power of the Holy Ghost”²²).

3. Human Fallibility and Tradition*Human Fallibility*

Humans are imperfect. We make mistakes and we get things wrong—in both the senses of immoral and inaccurate. Inaccuracy is the key issue for our exploration. When a person tells us something, we cannot take it as 100% reliable. The person may have miscommunicated, he or she may have been mistaken, or may have lied.²³

This limitation can be expanded to any information that is mediated by human beings. As Barth puts it, any “mediate” authority is “temporal, historical and human” and therefore “subject to better instruction, to correction, to interpretation by other well-known authorities of a similar nature, to contradiction by an authority which perhaps reaches the same level and is then rated higher, and above

all to an *ius divinum* from which it derives its validity.”²⁴ For our purposes, in a conflict between two otherwise equal sources, we should accept the source which has been least mediated by fallible humans.

Human Fallibility as a Principle of Accord

Human fallibility is found in all of the sources, not least our own experience. Scripture argues strongly that all humans are imperfect (e.g. Romans 3:23) and gives several examples of the way that humans misunderstand what God has said (e.g. Isaiah 6:9, Matthew 16:5-12, Luke 24:25).

Tradition similarly attests human imperfection which is why there is a tradition of confession (whether formal or informal) and prayers for forgiveness of sins, which include sins “by thought.”²⁵

Experience tell us each that we are capable of making mistakes and being mistaken.

Reason recognises that humans can do wrong (immoral) things—without which there would be little need for ethics—and that humans can be wrong (inaccurate)—without which there could be no reasoned disagreements.

Canonical Scripture is Not (as) Subject to Human Fallibility

Scripture seems as tainted by mediation as the other sources. All except one of the Bibles on my shelf are written in English and therefore have been translated by humans who are susceptible to misunderstanding and misrepresentation. The one exception on my shelf is a Greek New Testament that I cannot read. In order to learn to read it, I would have to be taught biblical Greek and I would have to be taught it by fallible humans. Even if I supernaturally gained a perfect understanding of Biblical Greek (and Hebrew and Aramaic), I would still be reading a text constructed by fallible humans from a selection of manuscripts which do not always agree. Even then, if I went to see the manuscripts myself, I would be reading copies made by fallible humans, albeit copies made centuries ago. How then can Scripture be anything but compromised?

To answer this, let us imagine the original saying behind “bless-

ed are those who have not seen and yet have come to believe,” as recorded in John 20:29. There is no doubt that such a saying carries authority—it comes directly from the lips of Jesus—but there is a question of whether we can in fact access the original saying as opposed to some later mediated version of it.

A solution to this is to admit that the words in my NRSV are very much mediated, but suggest that the authority lies with the original words written by the fourth apostle. Making this move, Stott defines “Original Scripture” as “the original Hebrew or Greek text as it came from the authors’ hands.”²⁶ Under this model, the manuscripts that form the basis of my NRSV act as evidence of this original Scripture. Thus, Scripture is not untouched by human fallibility but it is still possible for us, through Scripture, to have some access to the original Scripture behind the Bible on my shelf.

Tradition is (Necessarily) Subject to Human Fallibility

However, this is not a move that is open to tradition. Tradition is necessarily those beliefs that have been passed down by humans. As such, as soon as we attempt to look behind tradition to some original belief, we are no longer dealing with the tradition that has been passed down but with one of the other sources.

For example, let us imagine a second saying of Jesus—one of the “many other signs” mentioned in John 20:30—and let us suppose that this saying, while not recorded in the gospel, was passed down orally and became the basis of a tradition. What access might we have to this original saying? If we appeal to some ancient written record of the saying, that record would be a Non-Canonical Scripture. If we compared the bases of our tradition and tried to extrapolate what the original saying might have been, we are doing historical research—i.e. reason. If we claimed to have some direct access to the original saying (perhaps through a mystical vision), that would be experience of the same category as Joseph Smith’s mentioned above.

Tradition is, by definition, those beliefs that have been mediated to us by other humans, any attempt to bypass such mediation ceases to be tradition and falls into the issues faced by the other source. As such, tradition is necessarily mediated in a way that Scripture is not

and therefore when tradition and Scripture come into conflict Christians should follow Scripture.

The Other Sources and Human Fallibility

Human fallibility touches all the sources but none so strongly as tradition. Non-Canonical Scriptures are no different to Canonical Scriptures under this category. Reason is certainly tainted by human fallibility and many of the limitations discussed in section 2 above are related to this. Experience is tainted in that humans will be having and interpreting the experience although some religious experiences could claim to be direct encounters with the other that bypass this issue.

4. God's Revelatory Providence and Canon

God's Revelatory Providence

The principle of God's revelatory providence is that God will reveal truth to God's people and that God will neither allow important truth to be hidden from them for centuries nor contradict what God has said in the past. Kruger²⁷ calls this "*Providential exposure*. We trust in the providence of God to expose the church to the books it is to receive as canonical. How can the church recognise books it does not have?"²⁸

This principle is based on the belief that God reveals (as discussed in section 2 above) and in the goodness and consistency of God. A good God who reveals himself will not withhold from the Church anything that is essential to their faith and a God who is consistent will not reveal something to the Church only to contradict it later on.

For our purposes, this means that any source which appears to us as new (e.g. having a vision or finding a previously unseen document) can only be accepted in as far as it meets two conditions. First, it must not suggest that God has been keeping back something that is essential to the Church, such as a previously unheard-of practice that is necessary for salvation.²⁹ Second, it must not suggest that God is contradicting something God has already said.³⁰ If and only if the new source meets both of these conditions can it be accepted by the Christian. Therefore, when a new source comes into conflict

with a long-held source, and thus does not meet condition two, the Christian should accept the long-held source.

God's Revelatory Providence as a Principle of Accord

The ideas behind God's revelatory providence—God's goodness and consistency³¹—are clear in all the sources. That fact that the good God provides us with what we need, including knowledge, is found throughout Scripture (e.g. Daniel 5:14-16, Matthew 5:25-32, Luke 12:11-12, Acts 16:7-10) as is the idea that God will not contradict himself (e.g. Numbers 23:19, Hebrews 13:8-9).

All of tradition is based on the idea that the Church has been shown by God what it needs to know—the Church tradition could not operate on the assumption that it lacked crucial information and that what it knew might change.

Christian experience is of a loving God who speaks to Christians and guides them when needed—even if not every time when guidance is wanted.

Reason would suggest that a God who has revealed Godself to the Church has no purpose in holding back information that is crucial to that Church and that a God who knows all cannot be mistaken or change God's mind so as to issue a correction.

Canonical Scripture Demonstrates God's Revelatory Providence

When I refer to Canonical Scripture, I mean to speak about the sixty-six books of the Protestant Canon in line with *The Salvation Army Handbook of Doctrine*.³² This Canon can hardly be called new. Although the first Christians did not have the New Testament Canon, they had the apostles and other witnesses to the foundational events—so it cannot be suggested that the Canon brought new information that God had previously held back. Using the categories above, Canonical Scripture can only be considered a long-held source.

Non-Canonical Scripture does not Demonstrate God's Revelatory Providence

There are, however, several alternative Scriptures to the Protestant Canon. One such alternative would be the books (and chapters and

verses) of the Apocrypha which are accepted by the Roman Catholic Church but not the Protestant Church³³ as well as those accepted by other denominations, such as the Orthodox and Ethiopian churches. To this, we should add books such as the *Gospel of Thomas* which are not included in any canon. We should also include the “painful letter” to which Paul refers in 2 Corinthians 2:2-4 and 7:8³⁴ if it gets found and indeed any newly found letter written by Paul or the other apostles. This adds a special challenge because if such a letter were to be found, it could be seen to carry the same authority as Paul’s other letters—having the same apostolic source. In addition, other ancient documents such as the *Didache* can be considered Non-Canonical Scripture for our purposes as can the *Book of Mormon* as discussed in section 1 along with the results of all similar experiences to that of Joseph Smith.

The *Book of Mormon*, which was only revealed in 1823,³⁵ can certainly be considered new and under the principle of God’s Providential Revelation must thus only be accepted if it meets the conditions of revealing nothing that is crucial or that contradicts long-held belief. The same would apply to any new experiences similar to that of Joseph Smith.

Likewise, although the *Gospel of Thomas*, the *Didache* and similar sources are not new, they present to us as sources that have not been taken as canonical up to now. If God has not shown the Church that they should be canonical so far, they should be seen as new and therefore must be tested against what God has already revealed as canon.³⁶ The same can even be said of Paul’s painful letter and other apostolic sources (should they be discovered)—God has not seen fit to reveal them to the Church until now,³⁷ so they must be tested against what God has already said. This is not to say that such sources may not be useful to Christian belief—only that they must not be followed if and when they contradict Canonical Scripture.³⁸

There are, however, some Non-Canonical Scriptures that cannot be as easily considered new—the Apocrypha of non-Protestant denominations. Such texts are fully part of their own canons and as such could be argued to be just as much a part of God’s revelatory providence as the Protestant Canon. (It is worth noting that at this

point the Priority of Scripture has been established and we are left with what is effectively an interdenominational question about which Christian Scripture we should take. Such an argument is less important but I will address it briefly here.) Non-Protestant denominations do broadly accept the sixty-six books of the Protestant Canon but hold their Apocrypha as an addition to this canon. As such, the Apocrypha are in some sense included because they agree with the sixty-six. It could be argued that their inclusion affects the interpretation of the sixty-six, but this can only happen in as far as they broadly agree with the Canon and so the priority of Canonical Scripture would still apply if and when there are significant contradictions. Any information given in the Apocrypha but not the sixty-six is therefore only accepted in so far as it broadly agrees with the sixty-six.

Therefore, if either the Apocrypha or other Non-Canonical Scriptures come into conflict with Canonical Scripture, they violate the Principle of God's providential revelation. In such a conflict, the Christian should follow Scripture.

The Other Sources and God's Revelatory Providence

The same challenges as apply to new Scriptures would apply very similarly to new experience, new conclusions from reasoning, or recent tradition. They can be accepted only as long as they do not suggest that the Church has been incorrect or without crucial information up to now.

Note: Sources Outside of the Quadrilateral

In this essay, I have only considered the sources of the Wesleyan Quadrilateral (perhaps expanding them a bit to include Non-Canonical Scriptures) but I have made no argument so far to suggest that there are no other sources outside of this categorisation. However, I think that the principles established above make it highly unlikely that such a source will be able to challenge the priority of Scripture. To do so, such a source would have to be a revelation about the foundational events³⁹ that has not been mediated by humans and which has been present and reasonably obvious in the Church for the last two millennia.

Conclusion

We began by noting that Salvationists may use a variety of sources to gather their beliefs and that generally these sources work in harmony. When such sources do come into conflict, I have argued that the Salvationist should follow Scripture over the other sources. I have argued this on the basis of principles of accord that can be established in the normal harmonious interaction of the sources.

Thus, the priority of foundational events suggests that Scripture, which relates these events, must be taken over experience, which cannot. The existence and priority of revelation suggests that Scripture, which is considered revelation, must be taken over reason, which cannot be. The problem of human fallibility suggests that Scripture, in which we can have some access to original sources behind current mediated copies, must be taken over tradition, which can only be mediated. God's providential revelation, argues that Canonical Scripture, which has been consistently held by the Church, must be taken over Non-Canonical Scripture, which in a conflict suggests that God has either held back crucial information from the Church nor has contradicted Godself.

By appealing to principles which can be grounded in all four sources when they are working in harmony, the Christian is able to find strong evidence for the priority of Scripture which can be used to settle disputes when the sources are in conflict.

Endnotes

- ¹ The Salvation Army (2015) *The Salvation Army Handbook of Doctrine. 2nd edn.* London: Salvation Books: 1
- ² Astley, J (2010) SCM Studyguide to Christian Doctrine. London: SCM Press: 23-24
- ³ The Salvation Army, 2015: 8
- ⁴ The rest of this essay assumes foundationalism. See Hasan, A and Fumerton, R (2018) “Foundationalist Theories of Epistemic Justification” in *The Stanford Encyclopedia of Philosophy*, Ed E N Zalta. Fall 2018 edn. [Online] <https://plato.stanford.edu/archives/fall2018/entries/justep-foundational/> (Accessed 10 January 2020)
- ⁵ I follow this fourfold categorisation throughout but in order to address issues of canonicity and alternative scriptures I split the Scripture element of the Wesleyan Quadrilateral into Canonical and Non-Canonical Scripture.
- ⁶ The question of what it means to “follow Scripture” raises the issue of how we interpret it. My argument here is not to say that Scripture does not require interpretation—in fact I would suggest that all the sources do. There may also be some cases when a conflict between sources indicates a need to reconsider our current interpretation of Scripture. However, the claim I am making is that, when there is a conflict, Scripture cannot simply be dismissed – it must be considered, interpreted, and, ultimately, adhered to. For example, the tradition and experience of the Salvationist strongly acknowledge the value of female ministry. However, the Salvationist cannot on this basis simply dismiss passages such as 1 Timothy 2:12. Rather, the Salvationist interprets such passages, finds that in the fullest possible understanding of the Scripture they do not prohibit female ministry, and thus concludes that there is in fact no conflict. The priority of Scripture does not require that we maintain a dogmatic commitment to our current interpretations but it does require that we do the work of interpretation and that having done so we accept what the Scriptures have to say.
- ⁷ Bosch, D J (1991) *Transforming Mission.* Maryknoll: Orbis Books: 181
- ⁸ Barth, K (1956) *Church Dogmatics. Volume 1, Part 2.* ET. Edinburgh: T. & T. Clark: 540-544
- ⁹ Joshua 2:10-11
- ¹⁰ Philippians 2:3-8
- ¹¹ The Salvation Army, 2015: 278-279
- ¹¹ Some theologians may wish to construct a Christianity that is not based on the historical accuracy of such events. However, I would note that such theologies will still need to address the events (if only the crucifixion) in some fashion in order to connect themselves with the Christian tradition even if that is done as a reimagining.
- ¹² The Book of Mormon. (1972) Manchester: Deseret Enterprises Ltd
- ¹³ E.g. 1 Samuel 3:8
- ¹⁴ Sullivan, D J (Revised trans.) (1952) *The Summa Theologica of Saint Thomas Aquinas. Volume I.* London: William Benton: First Part Q1 Art1)

¹⁵It is worth emphasising that this calculation is only necessary when there is a conflict between sources. God's continuing revelation and the ability for Christians to reach answers by reasoning are both important. Scripture need not be exhaustive, but it is authoritative. My arguments here only come into play if that new information or experience comes into conflict with what has been revealed in Scripture.

¹⁶ Proverbs 3:5, The Holy Bible New Revised Standard Version. (1989) Cambridge: Cambridge University Press. All scripture quotations taken from this version

¹⁷ The Salvation Army, 2015: 12

¹⁸ Calvin (1960) Calvin: Institutes of the Christian Religion. ET. London: SCM Press: 78

¹⁹ Stott, J (2011) *Understanding the Bible*. Special edn. Milton Keynes: Scripture Union: 151

²⁰ Calvin, 1960: 80

²¹ The Book of Mormon, 1972: i citing Moroni 10: 4-5

²² Coutts, J (1990) *This We Believe*. Revised edn. London: Challenge Books: 4

²³ Barth, 1956: 540-541

²⁴ Church of England (2020) "A Service of the Word" [Online] <https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/service-word/service-word-morning-evening-prayer-night-prayer#ch6j> (Accessed 30 March 2020)

²⁵ Stott, 2011: 149. There is, of course, a possible difference between the words Jesus said and the words John wrote. John, after all, was a human and therefore fallible. The doctrine of inspiration comes into play here as does the Priority of Foundational Events described above (there is something important about how Jesus' disciples remembered what he said in and of itself). However, for our purposes it should suffice to say that while the Original Scripture may itself be mediated so must any Original Tradition. This is an argument about which source is least mediated by fallible humans so we must choose the source in which we have the best unmediated access to the original even if both originals are tainted.

²⁶ I am indebted to my good friend Richard Zetter for introducing me to Kruger and his arguments. Much of this section is derived from our conversation.

²⁷ Kruger, M J (2012) *Canon Revisited: Establishing the Origins and Authority of the New Testament Books*. Wheaton: Crossway. [Online] <https://www.amazon.co.uk/Canon-Revisited-hb-Kruger-Michael/dp/1433505002> (Accessed 19 February 2019): 290

²⁸ Although it may be possible for God to reveal something to the Church that is necessary for it now but has not been needed until then (e.g. a vision giving guidance on social media or some other contemporary issue).

²⁹ A source could claim to be showing the Church that something it believed God had said was not in fact from God but in doing so it would contradict the first principle by suggesting that God has been allowing the Church to labour under a misapprehension up until now.

³⁰ The fact that God reveals has already been discussed in section 2.

³¹ The Salvation Army, 2015: 3

³² Holy See (2000) *Catechism of the Catholic Church*. ET. 2nd edn. Washington: United States Catholic Conference: 34

³³ Wright, N T (2004) *Paul for Everyone: 2 Corinthians*. 2nd edn. London: SPCK: 77

³⁴ The Book of Mormon. (2015) [Online] <https://www.churchofjesuschrist.org/study/scriptures/bofm/introduction?lang=eng> (Accessed 31 March 2020)

³⁵ Or, more precisely, the scriptures which God has allowed the Church to take as Canon until now. The point at issue here is not the means by which the Canon was established but the fact that God has allowed it to continue. To suggest that the Gospel of Thomas adds some meaningful truth to the Canon is to suggest that God has given the Church a substantially incomplete Canon until now—the principle of God’s Revelatory Providence rejects this. The Gospel of Thomas is not new but to take it as Scripture would be new and thus comes under all the same considerations as The Book of Mormon.

³⁶ It should be noted that such scriptures would count as new even if historical evidence came to light suggesting that they had been around, and perhaps followed by some obscure sect, since the Early Church. The idea of providential exposure works against hidden sources just as much as unknown sources.

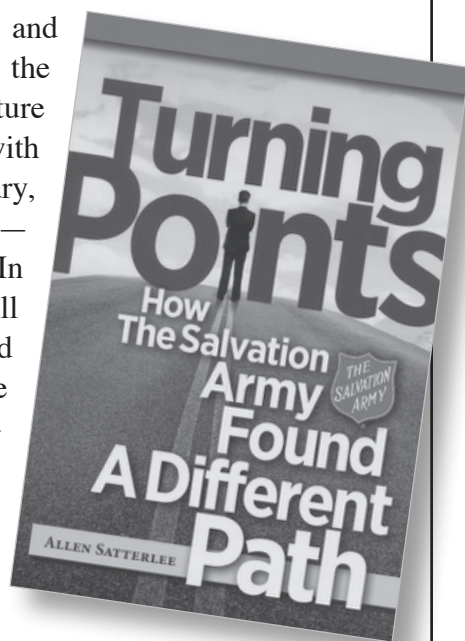
³⁷ It might be argued that such sources might not contradict Canonical Scripture but rather cause us to reinterpret Canonical Scripture. Such a reinterpretation would still fall under the same issues, however, as it would still suggest that God held back by allowing the Canonical Scriptures to be believed without the key information that was required to reinterpret them.

³⁸ The requirement to relate Foundational Events is the key limit here as I can see no way to do so that does not involve either historical research (Reason), the passing down of a belief through the generations (Tradition), the preservation of some text or other artefact from that time (effectively Non-Canonical Scripture) or some supernatural revelation (Experience).

Turning Points: How The Salvation Army Found a Different Path

By Allen Satterlee

When Founders William and Catherine Booth combined the existing ecclesiastical structure of the Christian Mission with the framework of the military, it was more than a gimmick—something new was created. In 1890, the Army waged a full attack on society's ills and incorporated a social service ministry. *Turning Points* outlines key moments in The Salvation Army's history and illustrates how Salvationists faithfully serve God and all of humanity.



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Summer and Winter, Springtime and Harvest

ECCLESIASTES 3:1-8

Randall Davis

As Salvation Army officers, one of our appointments was Athol, Massachusetts. Two of our soldiers were Andy and Toot Bozma, an older couple with two adult sons. They actually lived in Phillipston, Massachusetts, which was about two miles out of town. They had a huge vegetable garden which they shared with us. I am a country boy at heart and loved working in the garden—I have many happy memories of my childhood and working in the garden is one of them. A gardener has to be attentive to the seasons of the year to insure a good harvest. In Vermont, where I grew up, you plant in the spring, water the garden in the summer, harvest in the fall, and then watch as the snow falls and nourishes the soil. Gardening resulted in a root cellar at Grandma Russet's house full of canned vegetables which fed our family though the year. Nothing from the garden was ever wasted.

A Time for Everything

The writer in Ecclesiastes reminds us that there is a time for everything, and a season for every activity under heaven. We live by a sense of time. Most recently, I have become very aware of this as I have dealt with some health issues over which I have no control. When you are faced with the inevitability of our frailty, time becomes even more precious. Each day is a blessing!

Although there is no time period or the author's name mentioned in the book, several passages suggest that the writer was King Solomon. Even with all of his life experience and wisdom, he views man's existence as an enigma, and that to struggle to obtain riches and fame only diminishes man's value. Essentially, he says that life not centered on God is purposeless and meaningless. This is a profound truth. He reminds us of some of the difficult times of our lives and how they profoundly affect us. There is:

A Time to be Born and a Time to Die

My wife and I have been married for over 50 years. During that time, we have experienced many things, some joyful and some not so joyful. One of those joyful times was the birth of our daughter, Deanna, and her twin brother, Randall Jr. We were so excited and happy and at the same time fearful. Deanna was doing very well but our Randy had some problems. His lungs did not expand as they should have and at only four days old, we lost him. His death has marked our lives, and that of his twin sister, Deanna. We recall a time when she was sitting on the floor with a wistful look on her face. We asked her if she was okay and her answer gave us pause. She said: "I miss my brother." Such a heartbreaker! When Deanna was two years old, we welcomed her sister, Tricia, into our family. What a joy our girls are to us, and then they gave us the greatest gift of all, grandchildren! We love our grandchildren and take great joy in spoiling them!

In the blink of an eye, we experienced life and death and our lives are forever marked by this. So often when I look at Deanna, I cannot help but to wonder what her brother would have been like if he had lived. Now, when I see other children, I am amazed and filled with wonder at how charming and sweet children can be.

I am reminded of something that our grandson, Maxwell, said to me. He was sitting on my lap and leaning on my fat belly in a rather pensive mood and he asked me a question: "Papa, how did you get to be so old?" My answer was simple; "By staying alive, Max, by staying alive!"

A Time to Weep and a Time to Laugh

Laughter is the medicine that nourishes our souls. Can you imagine a life without laughter? Neither can I! I do know what it is to weep, though. There have been many times that I have spilled my tears because I know the grief of loss and personal failure. Solomon, who had experienced life to its fullest, acknowledges that there is a time for grief but also that this is not a permanent state of our souls. He is rather blunt and almost harsh in his comments and that is somewhat refreshing, especially in a time with political mudslinging and dishonesty we experience during an election.

I mentioned earlier our friends the Bozmas. They were practical, frugal, and loving. Their eldest son, Phillip, had leukemia. He was hospitalized at our local hospital, and near the end of his life at a regional hospital, then back to the local hospital. I spent many hours at his bedside reading Scripture and praying.

On one occasion, I was standing next to his bed with his mother and father when the doctor caring for him came into the room and motioned to me to go with him. When we got into the hallway away from Phillip and his parents, he admonished me saying: "This is an ugly disease, Phillip will bleed profusely. It will be a difficult death and you may not want to be here when it happens." I assured him that I was up to whatever happened and that I was this family's pastor and would stay with them to the end. I returned to the room and took my place at Phillip's bedside. Phillip did die but it was a peaceful and painless death.

That same doctor came into the room and confirmed that Phillip had died and said, "I am amazed that his death was so peaceful and quiet. This never happens with leukemia!" I told him that we had prayed for Phillip's healing and that we believed that God answered that prayer by giving Phillip a peaceful end of life.

God knows our frailty and weakness and ministers His love to us in the hour of our greatest need. As I stood by Phillip's bedside, I was keenly aware of God's love and His good grace that meets us at the place of our greatest need.

Life is full of our times and includes times to weep and times to laugh. In our times of grief and sorrow, we are assured of God's

good grace and we are blessed. Solomon goes on to say that there is a time to be silent and a time to speak.

A Time to be Silent and a Time to Speak

This is perhaps one of the most difficult lessons for us to learn—when to be silent and when to speak. There are a few among us who hesitate to speak out but I have a feeling that they are in the minority! For the most part, we are a people of many words and feel that if we have something to say, it is our right to just say it. This propensity for words has gotten some of us in serious trouble.

Have you ever lamented, “I wish I hadn’t said that!” Well, I have! One lesson I have learned is that you cannot take back your words. The ancient Israelites believed that our words were very significant and that once spoken, our words travelled out into eternity and would never return to us. This is so true! What you say and how you say it is of great importance both to yourself and to others. Choose your words carefully because you never know who might be listening!

The apostle John gives us a profound and penetrating truth in John 1:14 when he says of Jesus, “In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning.” Jesus, the incarnate Word, spoke so clearly of the Word of God and reminded us that God had spoken clearly to mankind but we had not listened or paid attention to what God was saying.

Jesus was, and is, the light of the world who holds out wonderful hope for all people. Without His love, we would be desperate and hopeless and as such totally unable to deal with our own sin. I am so thankful for the disciple Thomas who asked Jesus what way he was going and how could they follow him. Jesus said of himself “I am the way and the truth and the life. No one comes to the Father except through me.” (John 14:6).

This is a profound and meaningful statement. His disciples, who were Jews of the first order, understood what he meant when he made this declaration. Jesus said of Himself, “I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world!” (John 16:33).

In His words, we have the promise of peace, purpose, and power

to overcome the world. We do not have to wallow in our grief and failure but have Christ's promises that comfort, illumine, and energize our lives.

Jesus knew the state of His disciples' minds and spirits and spoke words of reassurance to them. "If you love me, you will obey what I command. And I will ask the Father, and he will give you another Counselor to be with you forever – the Spirit of truth." (John 14:15). Today we have this promise to hold—the gracious Holy Spirit is always present and he is speaking to each of us and reminding us that in Christ we have complete victory over the world.

Paul in Romans reminds us "And we know that in all things God works for the good of those who love him, who have been called according to his purpose. What, then, shall we say in response to this? If God is for us, who can be against us?" (Romans 8:29). Yes, overwhelming victory is ours in Christ if we only believe. I believe and bask in the glory of His love and eternal grace.

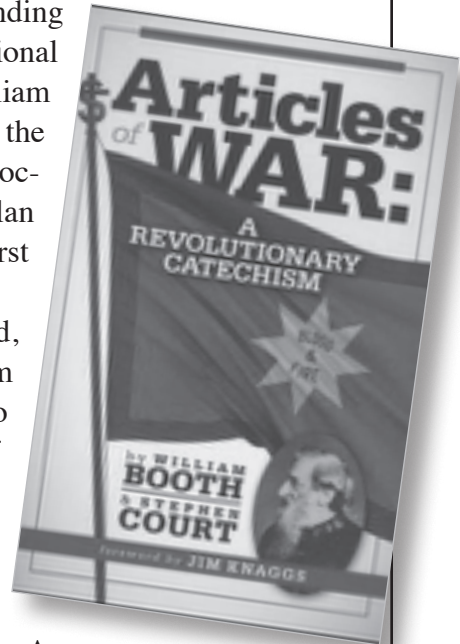
Solomon gives us comforting words when he says, "He has made everything beautiful in its time." (Ecclesiastes 3:11). Yes, Solomon, EVERYTHING. There is not a time, a place or circumstance that is not, by God's grace, beautiful in its time. He speaks peace and power into our brokenness and we are alive and full of hope because of His grace.

Articles of War

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This book is a powerful blending of the theology, ethics, and missional passion of two soul mates, William Booth and Stephen Court. It is the expansion and updating of a doctrinal catechism and strategic plan for the salvation of the world first put forth by Booth in 1903.

Incredibly straightforward, it brims with practical realism about what it actually takes to live in the world as a disciple of Jesus. Among the many attractive descriptions of the Christian life is the emphasis on the centrality of love in the character and living of the Christian. Among the uncomfortable facts is the absolute rejection of cheap forgiveness. The reader doesn't have to agree with every detail of the book's strategy to be affected and mobilized by the authors' call to turn everything over to Jesus and His Kingdom. -Phil Needham



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A God Who Guides

EXODUS 33:7-11

Sunkyung Simpson

Introduction

We are living in an unstable, shakable world. We don't know how our future, faith, family, finance, and everything else will go; only, we hope that they are going well. In this shakable world, we can find an unshakable hope in God when we are led by Him. It is not hard to find God's guidance in the Bible; we can see how the Lord guided the Israelites through the desert in many different ways as they slowly made their way to the promised land. Despite God's guidance, they complained a lot to Moses as he led them through the wilderness. Today's scripture happens after the people rebel against God and against Moses by worshipping the golden calf.

Because of the people's failure to follow God's guidance, Moses had to stand between an angry God and the people. What was left was a broken relationship between God and the Israelites. Using Moses' own relationship with God, he begged God to be merciful and forgiving and to restore God's relationship with the Israelites. Exodus 32:32 says If you will only forgive their sin—but if not, blot me out of the book that you have written. Here he is willing to sacrifice his own life and relationship so God will forgive the people. God then said that He would not go among His people, and He would no longer be their guide. For Moses, this was unacceptable. If God would not guide them, what hope did they really have? Moses refused to move an inch

without the Lord's presence guiding them. Better to die here than go on without God! Today we claim to want the Lord's Guidance, but how do we get it? What do we do with it once we get it? Let's look at today's scripture, Exodus 33:7-11:

Now Moses used to take a tent and pitch it outside the camp some distance away, calling it the "tent of meeting." Anyone inquiring of the Lord would go to the tent of meeting outside the camp. And whenever Moses went out to the tent, all the people rose and stood at the entrances to their tents, watching Moses until he entered the tent. As Moses went into the tent, the pillar of cloud would come down and stay at the entrance, while the Lord spoke with Moses. Whenever the people saw the pillar of cloud standing at the entrance to the tent, they all stood and worshiped, each at the entrance to their tent. The Lord would speak to Moses face to face, as one speaks to a friend. Then Moses would return to the camp, but his young aide Joshua son of Nun did not leave the tent.

We Must Seek God.

(Ex. 33: 9 & 11) (Matt. 7:7)

We can see from the scripture that we need to seek God for guidance no matter where we must go. The tent of meeting was placed outside the camp of the Israelites to show God's separation and holiness when compared to their sinfulness. This did not mean that God wished to have nothing to do with them, but it made it necessary for them to go to the tent to seek out the will of God and to receive His guidance. When Moses sought the Lord, he went out to the tent, and the Lord would come down to speak with him. Exodus 33:9 reads, "As Moses went into the tent, the pillar of cloud would come down and stay at the entrance, while the Lord spoke with Moses." There is no record of the Lord refusing Moses or failing to come down to spend time with him. Moses then spoke to the Lord face to face, as to a friend, as is recorded in Exodus 33: 11, "The Lord would speak to Moses face to face, as one speaks to a friend. Then Moses would

return to the camp, but his young aide Joshua son of Nun did not leave the tent.”

Jesus, through His work on the cross, has enabled us to do the same, but we still must seek him. Friendship, even friendship with the creator of the universe, is a relationship, and we must seek out our friends and spend time with them to make our relationships work. We must seek the Lord so that we may interact with Him and seek his guidance and his will for our lives. God wants to have this relationship with us, so He does not make it difficult to find him. As we see in today’s scripture, he was just outside the camp. Everyone knew where the tent of meeting was, and that is where they were to go if they wished to inquire of the Lord. We know that today the Lord is always near, waiting for us to seek time with Him. He eagerly waits for us to find Him and spend time with Him.

We Must Ask God.

(Ex. 33:7) (Matt. 7:8) (John 14:26)

We can see from today’s scripture that the Lord is not only close by and easy to be found by any who seek Him, but he is desirous to give guidance and help to those who ask Him. Not only did Moses set up the tent of meeting to commune with God but he also did so in order that the people would be able to inquire of the Lord about what they should do and to ask for His guidance and blessing. Exodus 33:7 reads, “...anyone inquiring of the Lord would go to the tent of meeting outside the camp.” These requests were mediated through Moses as he went into the tent to speak with the Lord until the tabernacle was created so that the people could ask of the Lord more directly.

How even more fortunate are we to have Jesus as our mediator who brings us directly into the courts of God? Because of the atoning work of Christ, the Lord, through the Holy Spirit, comes and guides His followers. He will “teach [us] all things and bring to [our] remembrance all that He has said to [us]” (John 14:26). The Lord promises that those who ask of Him will receive even more than they have asked. The Lord promised to guide us in His ways and to bring the words of Jesus back to our memory.

We should be specific in what we ask for and pray about what

guidance we need. The Lord is eager to lead us into a closer relationship with Him and will not lead us astray even though we occasionally fail to follow his guidance. The Lord knows the guidance we need even before we ask, and He waits for us to come to Him with our problems and needs so that He can help us with them. Elsewhere the Lord has promised, “And I will do whatever you ask in my name, so that the Father may be glorified in the Son. You may ask me for anything in my name, and I will do it” (John 14:13-14). He can say this because we are His friends just as He is ours, and we know what He desires. He will guide us in what we need to ask for that is good for us and will strengthen our bond with Him. He guides us even in what we should ask for so that He can bless us in ways that we cannot even imagine.

We Must Trust God

(Ex. 33:10) (Prov. 3:5-6)

Lastly, we see that the people worshiped the Lord whenever he came down to speak to Moses. It must be remembered that Moses was often, if not always, talking to God on their behalf. In their worship, they gave thanks to God for His provision and guidance and demonstrated their regret for failing to follow God when He had given them guidance in the past. They had failed to trust in God and His guidance before and had shown this distrust through grumbling and disobedience. They believed that their own plans were better than God’s and so failed to follow the Lord’s guidance. As it says in Proverbs 3:5-6, “Trust in the Lord with all your heart and lean not on your own understanding; in all your ways submit to him, and he will make your paths straight.” The people of Israel had trusted in their own understanding and, through that mistake, had failed to see the great success that God had planned for them.

The people wanted to change their ways and be thankful and trusting of the Lord, and they showed this through worship. Their failure to trust had cost them their relationship with God, shown through the locating of the tent OUTSIDE the camp rather than inside with them.

We often claim to want God’s guidance, but then, when He calls

us in a direction we believe is unwise, we lose faith in Him and think that we have a better way. We fail to trust in Him and lean on our own understanding. We need to remember that He is the all-knowing God, and He has a much better view of what is the best course for us to take. If we really want God's guidance, then we must trust in that guidance when He gives it to us.

Philippians states, "Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God" (Philippians 4:6). The Lord does not wish for you to be anxious or to feel that He will fail to guide you. Ask of Him freely and give thanks for what guidance He gives you. He is worthy of your trust. He is your savior and friend; He gives good guidance to those who seek and ask of Him, which is why it says to do everything with thanksgiving. In thanking Him for what He does for us, we praise and worship Him. This worship is how we thank Him for His guidance and provision and shows that we believe that His guidance is worthy of trust.

Conclusion

From today's scripture, I encourage you to think on several things:

Moses created a sacred space for prayer and to encounter God and gave it a name: The Tent of Meeting. Do you have your own space you could call "the tent of meeting"? More importantly, are you seeking His guidance and are you ready to trust Him in any circumstances? To seek God, it is important to set for yourself a quiet place and time so that you can be fully attentive to Him. Seek His guidance in your everyday life because He is very interested in what you are doing and wants to guide you. Lastly, trust what He tells you. Have faith in His guidance and trust in His goodwill because He is a friend who looks out for you.

This is my favorite part of today's passage: The Lord would speak to Moses face-to-face, as one speaks to a friend. Let's use our own name to replace Moses as we read the scripture: Are you ready? "The Lord would speak to Sunny face to face, as one speaks to a friend." What a privilege we have! What a gift we have—this is a gift of the grace of God in Jesus Christ. John 15:15 says that "I no

longer call you servants because a servant does not know his master's business. Instead, I have called you FRIENDS, for everything that I learned from my Father I have made known to you." What a privilege it is to serve a God who calls us friends and guides us into a glorious future. May this blessing be yours today and forever.

Benediction

Our times are in your hands. Our future is in your hands. May you, the God of Hope, fill us with all your joy and peace as we trust in you, so that we may overflow with HOPE by the power of the Holy Spirit. May the strength of God sustain us; the power of God preserve us; may the hands of God protect us; may the way of God guide us; may the love of God go with us this day and forever. Amen.

인도하시는 하나님

출애굽기 33:7-11

참령 임선경

서론

우리는 끊임없이 변하고 흔들리는 세상 속에서 살아갑니다. 우리의 미래, 믿음, 가족, 재정, 그리고 각자의 삶이 어떻게 될지 모르는 가운데 그저 모든 것이 잘 되기를 소망하며 살아갑니다.

이 불안정한 세상에서 하나님의 자녀 된 우리가 온전한 하나님의 소망을 발견할 수 있는 것은 하나님께서 우리를 이끄시기 때문입니다. 성경을 통해 하나님의 인도하심을 발견하기란 어려운 일이 아닙니다. 하나님께서 어떻게 이스라엘 민족의 광야 생활을 인도하셔서 약속의 땅으로 이끄셨는지를 알 수 있습니다. 그런 하나님의 인도하심에서 불구하고 그들은 모세에게 불평을 토로하였습니다. 오늘의 본문 말씀은 이스라엘 백성들이 금송아지를 섬김으로 하나님을 배신하고 모세를 배반했던 사건 이후의 일입니다.

하나님의 인도하심을 온전히 따르지 못했던 백성들로 인해 모세는 격노하신 하나님과 백성들 사이의 중재자가 되었습니다. 하나님과 사람들 사이에는 깨어진 관계만이 남았습니다. 모세는 자신을 드러 하나님께 자비와 용서를 구하며 하나님과 이스라엘 백성들의 관계가 회복되길 간절히 구합니다. 모세는 출애굽기 32장 32절을 통해 “이제 그들의 죄를 사하시옵소서 그렇지 아니하시오면 원하건대 주께서 기록하신 책에서 내 이름을 지워버려 주옵소서”라고 간구합니다. 모세는 자신의 생명을 내어놓았을 뿐 아니라, 모세 자신과 하나님과의 관계를 담보로 하여서라도 하나님이 이스라엘 백성들을 용서해 주시길 간구했습니다. 하나님은 “나는 너희와 가지 않을 것

이고 더이상 너희들의 인도자가 되지 않겠다”라고 응답하십니다. 모세는 이를 받아들일 수 없었습니다. 만약 하나님이 인도하지 않으시면 그들에게 그 어떤 소망이 있겠습니까? 모세는 하나님의 임재가 그들을 인도하지 않으면 결코 움직이지 않겠다고 다짐합니다. 하나님과 함께가 아니라면 죽음이 나올것이라 믿습니다. 오늘날 우리도 하나님의 인도하심을 구합니다. 그런데 어떻게 그 분의 인도하심을 받고 그 분의 인도하심을 받은 자들은 무엇을 해야 할까요? 오늘 주신 출애굽기 33장 7절에서 11절 말씀을 함께 봅시다.

모세가 항상 장막을 취하여 진 밖에 쳐서 진과 멀리 떠나
게 하고 회막이라 이름하니 여호와를 앙모하는 자는 다 진
바깥 회막으로 나아가며

모세가 회막으로 나아갈 때에는 백성이 다 일어나 자기 장
막문에 서서 모세가 회막에 들어가기까지 바라보며 9모세가
회막에 들어갈 때에 구름 기둥이 내려 회막문에 서며 여호와
께서 모세와 말씀하시니 10모든 백성이 회막문에 구름 기둥
이 섰음을 보고 다 일어나 각기 장막문에 서서 경배하며 11
사람이 그 친구와 이야기함 같이 여호와께서는 모세와 대면
하여 말씀하시며 모세는 진으로 돌아오나 그 수종자 눈의 아
들 청년 여호수아는 회막을 떠나지 아니하니라

우리는 하나님만 바라는 백성이 되어야 합니다.

출애굽기 33:9&11, 마태복음 7:7

우리는 무슨일을 하든지 하나님의 인도하심을 구해야 합니다. 회막은 백성들이 사는 곳에서 멀리 떨어진 곳에 세워졌습니다. 그것은 죄인 된 이스라엘 백성들과는 다른 하나님의 구별되심과 거룩하심을 나타내기 위함이었습니다. 그렇다고 해서 하나님께서 죄인들을 상대하지 않는다는 것이 아니라 죄 지은 자는 회막에 가서 하나님의 뜻을 구하고 회개하며 인도하심을 받아야한다는 의미입니다. 모세가 회막에 가서 하나님을 구할 때 주님은 임재하셔서 모세와 함께 대화하셨습니다. 출애굽기 33장 9절에 이르기를 “모세가 회막에 들어갈 때에 구름 기둥이 내려 회막문에 서며 여호와께서 모세와 말씀하시니”라고 합니다. 성경 어디에도 하나님께서 모세와의 만남을 거부하거나 임재하지 않으셨다고 기록된 곳은 없습니다. 다만, 11절 말씀과 같이 “사람이 그 친구와 이야기함 같이 여호와께

서는 모세와 대면하여 말씀하시며 모세는 진으로 돌아오나 그 수종자 눈의 아들 청년 여호수아는 회막을 떠나지 아니하니라” 라고 기록하고 있습니다.

십자가에 달려 죽으신 예수님으로 인해 우리 또한 모세와 같이 하나님의 임재를 구할 수 있습니다. 사람이 그 “친구”와 대면함 같이라는 것은 우리가 친한 사람과 밀접한 관계를 맺으며 그 관계를 유지하고자 하는 의미입니다. 우리는 이와 같은 의미로 하나님을 바라보아야 합니다. 그래서 하나님과의 친밀한 관계를 유지하며 우리 삶의 그분의 뜻과 인도하심을 바라는 백성이 되어야 합니다. 하나님 또한 우리를 인도하길 원하십니다. 오늘 말씀을 통해 하나님께서 회막에 거하시며 누구든지 하나님을 찾는 자는 그가 어디계신 것을 알고 있다는 사실입니다. 여러분은 주님이 늘 우리 가까이 계시며 그분의 임재를 경험하고 구하길 원하고 계시다는 것을 알 것입니다. 주님은 우리가 그분을 찾고 우리 삶에 초청하길 간절히 기다리고 계십니다.

우리는 하나님의 뜻을 구하는 백성이 되어야 합니다.

출애굽기 33:7, 마태복음 7:8, 요한복음 14:26

오늘 말씀을 통해 우리는 주님이 가까이 계시며 쉽게 부를 수 있을 뿐 아니라 주님을 따르는 사람들을 돕길 원하시고 그들을 인도하길 원하신다는 것을 알아야 합니다. 모세는 주님의 임재하심을 위해 회막을 지었을 뿐 아니라 이스라엘 백성들이 그곳에서 하나님의 인도하심과 축복을 구할 수 있도록 회막을 세웠습니다. “여호와를 앙모하는 자는 다 진 바깥 회막으로 나아가며” (7절) 모세는 백성들의 모든 요청을 가지고 주님과 회막에서 만나 이야기합니다. 이러한 과정은 성막이 지어져 이스라엘 백성들이 하나님께 직접 나아갈 수 있을 때까지 계속되었습니다.

그런데 감사하게도 우리에게도 중보자 되신 예수 그리스도가 계십니다. 예수님께서서 우리를 위해 직접 하나님 앞에 나아가십니다. 그리스도의 구속하심으로 보혜사 성령님께서서 우리를 인도하고 계십니다. 요한복음 14장 6절에 보면 “그가 너희에게 모든 것을 가르치시고 내가 너희에게 말한 모든 것을 생각나게 하시리라” 라고 성령이 하시는 일을 알려주고 있습니다. 주님은 우리에게 구하는 자마다 받을 것이로되 그들이 구한 것 이상으로 주실 것이라고 약속하셨습니다. 또한 주님의 길로 우리를 인도하실 것과 주님의 말씀을 우리에게 허락하실 것을 약속하셨습니다.

하나님의 인도하심을 간구함에 있어서 우리는 구체적으로 기도해야 합니다. 주님은 때때로 우리가 실패하고 넘어질때라도 우리를 버리지 않으시고 친밀한 관계를 위해 인도하십니다. 주님은 우리가 간구하기 전부터 우리의 필요를 아시고 우리가 가진 문제와 요청을 가지고 주님께 나아오길 기다리고 계십니다. 요한복음 14장 13절과 14절을 통해 이렇게 약속하고 계십니다. “너희가 내 이름으로 무엇을 구하든지 내가 시행하리니 이는 아버지로 하여금 아들을 인하여 영광을 얻으시게 하려 함이라. 내 이름으로 무엇이든지 내게 구하면 내가 시행하리라.” 이 약속은 무엇을 의미합니까? 우리가 하나님의 친구이듯 그분도 우리를 친구로 받아들이시며 하나님이 무엇을 소망하는지 우리가 알게 하십니다. 우리는 우리와 하나님의 관계를 돈독하게 하고 주 안에서 좋은 것을 구해야하며 하나님은 약속하신 대로 우리를 인도해 주실 것입니다. 하나님은 또한 우리가 감히 상상하지 못한 부분까지도 우리로 하여금 기도하게 하시고 친히 인도해 주실 것입니다.

우리는 하나님을 신뢰하는 백성이 되어야 합니다.

출애굽기 33:10, 잠언 3:5-6

10절 말씀을 보면 모든 백성이 하나님의 임재가 회막에 거할 때에 다 일어나 경배했다고 합니다. 모세가 회막에 나아가서 하나님을 만날때 그것은 늘 백성들을 위한 것이었습니다. 그들이 경배할때에 하나님의 공급하심과 인도하심에 감사하며 때때로 온전히 하나님의 뜻을 따르지 못했던 것들을 회개하였습니다. 그들은 불평과 불순종으로 하나님의 인도하심을 저버리고 하나님을 신뢰하지 못할 때도 있었습니다. 그들의 생각과 계획이 하나님의 것보다 낫다고 믿고 인도하심을 거역한 적도 있습니다. 그러나 잠언 3장 5절과 6절은 이렇게 말씀합니다. “너는 마음을 다하여 여호와를 신뢰하고 네 지식을 의지하지 말아라. 너는 모든 일에 여호와를 인정하라. 그러면 그가 너에게 바른 길을 보이실 것이다.” 이스라엘 백성들은 그들의 지식을 더 의지함으로 하나님께서 계획하신 그들을 향한 크고 바른 길을 보지 못했습니다.

그러한 백성들이 그들의 뜻을 뒤로 하고 주님을 신뢰하며 경배하길 소망했습니다. 그들의 불순종으로 인해 하나님과의 관계가 깨어지고 회막은 그들이 머무는 곳에서 온전히 구분되게 지어졌습니다.

우리는 하나님의 인도하심을 간절히 구하면서도 막상 하나님께서 응답하시면 순종하지 못하고 믿음의 약함으로 우리 뜻대로 하려

고 할때가 있습니다. 하나님을 신뢰하기 보다는 우리의 지식에 의지할 때가 많습니다. 그러나 우리는 알아야합니다. 하나님께서는 모든것을 주관하시고 우리에게 가장 좋은것을 알고 우리 삶을 인도하고 계신다는 사실 입니다. 우리가 진정으로 그분의 인도하심을 구한다면 우리는 하나님은 전적으로 신뢰함으로 그 분의 인도하심에 순종해야 합니다.

빌립보서 4장6절은 이렇게 말씀합니다. “아무것도 염려하지 말고 모든 일에 기도와 간구로 여러분이 필요로 하는 것을 감사하는 마음으로 하나님께 말씀드리십시오.” 하나님은 우리가 염려하고 의심하기를 원치 않으십니다. 우리로 하여금 언제나 감사한 마음으로 구하면 인도해 주시겠다고 하였습니다. 주님은 우리의 구원자이자 친구이며 우리가 구할때 마다 인도해주시는 오직 감사할 수밖에 없는 존재이십니다. 그런 마음이 있다면 우리가 드릴것은 오직 감사와 경배뿐입니다. 예배를 통해 우리가 하나님께 감사하고 신뢰한다는 믿음의 표현인 것입니다.

결론

오늘 함께 나눌 말씀을 마무리하며 여러분께 몇 가지 권면합니다.

모세가 회막이라 이름하는 하나님을 대면하고 기도하는 성스러운 장소를 지은것과 같이 여러분에도 “회막”이라 부를만한 하나님의 임재를 경험하고 하나님만 바라보는 장소가 있습니까? 보다 중요하게 어떠한 상황에도 하나님의 인도하심을 구하고 그 분을 신뢰하며 나아가길 소망하고 있습니까? 하나님을 바란다는 것은 온전히 그분께 집중할 수 있는 구별된 시간을 필요로 합니다. 매일의 삶속에서 그 분의 인도하심을 구하십시오. 하나님께서는 우리가 무엇을 하는지 관심을 가지시고 우리를 인도하길 원하십니다. 마지막으로 하나님을 신뢰하십시오. 믿음을 강하게 하여 하나님의 선한 뜻을 신뢰하길 권면합니다. 그 분이 우리를 살피는 귀한 친구이시기 때문입니다.

오늘 말씀 중에 꼭 기억하길 원하는 것은 여호와께서 모세와 대면하여 말씀하실때 사람이 그 친구와 이야기함 같았다는 사실입니다. 본문 11절의 말씀에 우리 각자의 이름을 넣어서 다시 읽어 봅시다. “여호와께서 나와 대면하여 말씀하실때 마치 사람이 그 친구와 이야기함 같았더라.” 이 얼마나 감사한 특권을 입니까? 얼마나 큰 선물입니다. 오직 예수 그리스도 안에서 가능한 하나님의 은혜의 선물인 것입니다. 요한복음 15장 15절을 나누며 말씀을 마무리 합니다.

“이제부터는 너희를 종이라 하지 아니하리니 종은 주인의 하는 것을 알지 못함이라 너희를 친구라 하였노니 내가 내 아버지께 들은 것을 다 너희에게 알게 하였음이니라.” 우리를 친구로 칭하시고 그분의 영광스러운 자리로 인도하실 하나님을 섬긴다는 것은 저와 여러분에게 주어진 큰 축복입니다. 이 축복이 여러분 가운데 항상 함께하길 간절히 소망합니다.

기도

우리의 시간도 미래도 모두 하나님께 속해 있습니다. 우리가 하나님을 신뢰할 때, 소망의 하나님께서 모든 기쁨과 평강을 내려주시길 간절히 소망합니다. 그래서 우리가 믿음 안에서 성령의 능력으로 소망이 넘치게 하시기를 기도합니다. 하나님의 힘이 여러분을 지탱하게 하고 하나님의 능력이 여러분을 보존하게 하며 하나님의 손이 여러분을 보호하시고 하나님의 뜻이 여러분을 인도하시며 하나님의 사랑이 여러분의 삶과 미래에 늘 함께 하시길 간절히 기도합니다. 아멘.

Book Review

Rightmire, R. David. *The Sacramental Journey of The Salvation Army: A Study of Holiness Foundations*. Alexandria, VA: Crest Books, 2016.

Reviewed by Dean Smith

In an address to Salvation Army Officers in 1883 William Booth declared non-sacramental practice the official position of the movement (39). This decision and the reasons behind it have been mired in controversy ever since. In his most recent book, *The Sacramental Journey of The Salvation Army*, David Rightmire provides a comprehensive account of the theological and missional foundations underpinning the movement's non-sacramental stance while acknowledging the need for a re-evaluation in light of certain pneumatological shifts within the Army (xvii). This recent publication is a revised and expanded edition of Rightmire's *Sacraments and The Salvation Army: Pneumatological Foundations*, first published in 1990. The new title better captures the sense of ongoing dialogue and debate within The Salvation Army from its inception through to the present. The increased interest in the sacramental journey of the movement is evidenced by the addition of final chapters that give attention to material written on the topic since the book was first published.

The central thesis of the book, stated in the introduction, "is that The Salvation Army's abandonment of the sacraments is theolog-

This review was originally published in the Wesleyan Theological Journal 55:2 (Fall 2020) and is being reprinted with permission and as it appeared in that issue.

ically grounded in its pneumatological priority and the practical orientation of its missiology” (xvii). Now we should expect that a holiness movement would understand the important connection between its central holiness doctrine and its sacramental theology and practice. However, Rightmire argues that it is precisely this connection that has not been recognised in the movement’s sacramental self-understanding (xvii). His study seeks to address this oversight. Rejecting simplistic accounts, Rightmire shows that the decision to forego traditional sacramental practice was not taken lightly by Booth or his movement.

Rather, Booth’s understanding of the sacraments as outward signs of inward grace would be reshaped by the experience and the practical needs of the developing movement. Pivotal would be the crisis experience of entire sanctification through which the believer enjoyed unmediated communion with Christ (140). The institutionalization of holiness theology within the movement and its emphasis on a “spiritualized” communion would ensure the demise of the traditional forms of grace. However, as Rightmire points out, given the difficulties of maintaining a purely spiritualized religion, “certain forms, ceremonies and practices within the Army took on significance as ‘sacramentals’ – understood as subjective occasions for, not objective means of grace” (142). Most significantly, though, it came to be understood that through the ongoing work of the Spirit, Christ was incarnated in the life of the believer so that life, lived in service to God and others, was the outward sign and means of inward grace (145).

In the introduction, Rightmire outlines his central thesis, defines terms and clarifies the scope of the study. He also sets out his methodology indicating that it is not his intention to provide a systematic or Biblical theology of the sacraments but rather, through historical investigation, to reconstruct the theological rationale underpinning the Army’s non-sacramental position. The first five chapters of the book provide the context for Rightmire’s central thesis. Chapter 1 provides an important frame of reference for understanding the rise of the Salvation Army by considering its Victorian milieu in the second half of the nineteenth century. In this chapter he addresses social, economic, political and religious forces at work in Victorian

England. Chapter 2 explores the historical context of The Salvation Army's developing sacramental position, with particular reference to its Wesleyan heritage and its eventual deviation from traditional Wesleyan sacramental practices. Chapter 3 explores Salvation Army ecclesiology and sacramental theology as practical response. Chapters 4 and 5 look to the influence of sixteenth and seventeenth century spiritualist theology and the nineteenth century holiness movement on the Salvation Army's pneumatological emphasis. Chapter 6 then addresses the central thesis of the book, bringing a focus to previous chapters, namely, that Booth's decision to discontinue sacramental practice was primarily shaped by his holiness theology, not his missiological pragmatism. The focus of chapters 7 through 9 is the historical development of the Army's sacramental self-understanding from the 1890's to the present. In these chapters Rightmire surveys the primary sources to present an up to date literature review. Rightmire shows that, in the intervening years since he carried out his research for the first edition in 1990, there has been a large number of writings on the sacramental position of The Salvation Army. Finally, given the importance of the connection between the Army's holiness doctrine and its sacramental stance established in the first six chapters of the book, in the final chapter Rightmire seeks to assess whether there has been doctrinal continuity in the Army's theological stance. Given the historical shift in emphasis away from crisis to process in the experience of entire sanctification, it would appear not. Thus, Rightmire thinks regaining a truly Wesleyan understanding of entire sanctification, emphasising both crisis and process, should lead to a re-evaluation of sacramental theology within the movement (269).

Given the lack of any systematic approach to Salvation Army theology, an important strength of Rightmire's book is that, by a thorough research of the movement's early works, sermons and correspondence, he has been able to reconstruct a theologic that links the Army's holiness doctrine and the development of its non-sacramental stance. We have here, then, an important work of historical theology that will underpin further developments in The Salvation Army's self-understanding of its sacramental position. Another strength is the important literature review presented in chapters 7

through 9. As well as bringing readers up to date with the most recent writings on the sacramental self-understanding of The Salvation Army, he provides a rich vein of material for scholars to draw upon in the ongoing debate regarding the sacraments.

One perceived weakness in Rightmire's account relates to the extent of his conclusions, in particular his decision to focus on the implications of his own thesis for further research and institutional assessment, rather than connecting his own findings with broader theological issues identified throughout his study. To be fair to Rightmire, his study does focus on the historical pneumatological foundations of The Salvation Army's sacramental self-understanding, and so it is right and proper that his conclusions bend in the direction of a reevaluation of that understanding in light of a Wesleyan grasp of entire sanctification as both crisis and process. However, I think that this offers but a partial response to significant imbalance in The Salvation Army's foundational theology. Rightmire does make the reader aware of this and in particular William Booth's failure to give attention to the doctrines of creation and incarnation in his theology (132). It is not surprising then that this oversight would reveal itself in docetic and gnostic anti-materialist assumptions, that along with pneumatological ones would shape the Army's sacramental stance (133). It would seem to me that along with Rightmire's approach of raising the possibility of a reassessment of The Salvation Army's sacramental position in light of certain pneumatological shifts, an equally urgent task is a reassessment of its position in light of the doctrines of creation and incarnation. Such a thoroughgoing assessment may well help the movement in coming to a truly Wesleyan sacramental understanding.

David Rightmire is a lifelong Salvationist recently retired from his position as professor of biblical and theological studies at Asbury University in Kentucky. He has published a number of books as well as articles and reviews and has lectured on Army theology and history nationally and internationally. In *The Sacramental Journey*, David has made a significant contribution to Salvation Army scholarship.

Book Review

Gerald L. Sittser, *Resilient Faith: How the Early Christian “Third Way” Changed the World*. Grand Rapids: Brazos Press, 2019.

Reviewed by Donald E. Burke

In his recent book, Gerald Sittser describes how early Christianity charted a new or “third way” of living in the world, in contrast to the first way (the Roman way) and the second way (the Jewish way). The Roman way was centred upon Greco-Roman civil religion in which Rome’s religion was Rome itself. The Jewish way, with its focus on the one God, its rigorous ethical and religious practices, and its refusal to participate in Rome’s rituals and festivals was tolerated by Rome. The Christian way as it emerged in the early centuries was distinct. Christians lived amongst other citizens and appeared superficially to blend in to Roman society. But they acknowledged an alternative kingdom over which God rules. This is a kingdom that has ultimate sovereignty, even over that of Rome. Yet Christians did not aspire to violent revolution; rather they awaited the full arrival of this divine governance. At the center of the third way was Jesus whose teachings Christians followed and whose life they sought to emulate. In this book, Sittser shows why and how Christians were able to thrive and eventually overtake the powerful Roman Empire. But his real agenda is to describe how he thinks Christianity might thrive in our post-Christendom world.

The author argues that what was fundamentally new in Christianity was its claim that Jesus is Son of God, Lord over all. Of course, this was an implicit challenge to the Roman claim that Cae-

sar is Lord. It was this Christian claim of lordship for Christ that created the Roman urge to suppress Christianity. But Christianity also challenged Judaism. Growing up in Jewish soil, Christianity quickly transplanted itself into new, Gentile soil. Much of Jewish tradition and practice such as the food laws and circumcision were left behind; but Christians retained the Hebrew Scriptures by reinterpreting them and incorporating them alongside the emerging New Testament. Christians understood themselves to be part of a larger story that embraces the Old Testament rather than as a new story that began with Jesus.

Sittser proceeds to describe the balancing act of the Church as it navigated through the death of the first generation of apostles and the transfer of leadership to subsequent generations. He also discusses the challenges that faced the Church as it became increasingly Gentile. The Church had to balance between simply accommodating to the culture or rejecting and condemning the culture. If inclusion were too easy, Christianity would have yielded to Roman pluralism; if inclusion were made too hard, conversion would have been too difficult and would have discouraged many earnest seekers. The Church also had to guard against teachers from within who deviated significantly from the teachings of the apostles. The author describes how the Church navigated through these several challenges.

Throughout his book, Sittser asks about what we can learn today from the church's witness to Rome. He suggests several key features of Christianity in the first three centuries that contributed to its endurance and that are critical for the 21st century Church. First, the early Christians kept Jesus Christ himself at the center. The confession of Jesus as Lord changed everything. They believed that Jesus was both a window through which they could see the very being of God and a mirror in which they could see the true human. Second, early Christians viewed worship as a bridge between the divine and human worlds, as if in worship Christians stepped into a liminal space between heaven and earth. They were not consumers of worship who sought to be entertained, but rather beholders of the majesty and glory of God. Third, Christians had a changed view of history. To them, history was not about the achievements of

the empire, but rather a narrative centred upon the redemptive work of God in the world. Fourth, in the light of Jesus's self-emptying and self-giving, early Christians adopted a redefined understanding of worldly authority. How Jesus exercised and redefined power set the pattern for how Christians should exercise it. Fifth, Jesus broke down dividing walls of hostility. The new Christian's identity in Christ relativized all earthly identities. Sixth, Christians became a new community that spanned the known world, crossing traditional cultural and political boundaries. Their primary loyalty was to fellow believers rather than to nation or race or tribe or class. Meeting in house churches, they formed a new family that was both radically global and yet local at the same time. Seventh, Christians lived in the world differently. They served the most marginalized and despised in society, following the example of Jesus. They also maintained high moral standards. Eighth, the catechumenate (preparation for baptism and full incorporation into the Church) prepared Christians to be disciples of Jesus Christ. Discipleship was not optional, a kind of higher level of membership in the Church. It arose out of the acknowledgement of the lordship of Christ. It was this rigorous discipleship that prepared the Church to survive in a society that often met it with opposition and even violence.

Sittser argues that with the collapse of Christendom in the second half of the 20th century, the Church no longer lives in a world in which it can take for granted the privilege and place that it once enjoyed. Our situation increasingly is akin to that of the early Church. The lessons learned from the study of early Christianity need to be taken to heart if we are to be credible witnesses to the person and kingdom of Jesus Christ.

Sittser's book develops a convincing argument that the early Church can instruct the 21st century Church in the confessions and disciplines that may prepare it to be a faithful witness in a post-Christendom world. He accomplishes this by drawing upon a wide range of figures and writings from the early centuries of Christianity in a way that makes their voices clear and relevant to our current situation. The neglect of the early Church in many Protestant traditions, including The Salvation Army, deprives us of the vibrant Christian

witness that initially conquered Rome and that may yet be able to instruct us about our path forward. This book provides an entry point into that treasury of experience and expression.

Book Notes

Roger J. Green

Donald E. Burke, *The Lord's Prayer: Drawing Heaven and Earth Together*. Winnipeg, Canada: Independently Published, 2020.

Don Burke has been a board member and contributor to *Word & Deed* for several years, and it is fair to say that no one has been a greater supporter of this journal than Burke. In both his teaching and his administrative roles at Booth University College in Winnipeg, Manitoba, Canada, Burke has incorporated several articles from this journal into the syllabi of his many courses, and encouraged others to do the same. On his website, www.donaldeburke.com, he lists *Word & Deed* as one of many resources for students and others.

Burke is a biblical scholar, and as a result of his scholarship, we have two recent books by him, the first being *The Lord's Prayer: Drawing Heaven and Earth Together*. The Lord's Prayer has been central to the worship of Christians since the New Testament Church. This book deals with the petitions of the Lord's prayer, and places those petitions in the context of Scripture, both the larger canon as well as Matthew's Gospel. The author also addresses ways in which this prayer still speaks to our needs and our world today. By looking faithfully at the Lord's Prayer that signals the purposes of God and deals with human response, the author is careful throughout the book to remain centered on the subtitle of the book, *Drawing Heaven and Earth Together*. The suggested books on the Lord's Prayer at the end of this book provides resources for anyone wishing to continue to study this essential teaching of Jesus. This book is an invaluable resource for preaching, for Bible study, and for personal study and devotions.

Donald E. Burke, *Nativity: Reflections on Matthew's Story of Jesus's Birth and Early Life*. Winnipeg, Canada: Independently Published, 2019.

This second book by Donald Burke, written a year earlier than his book on the Lord's Prayer, draws on the Gospel of Matthew. While recognizing that there is drama in the Gospel of Luke's account of the nativity that is captivating, Matthew's account is nevertheless compelling in its own way. The first four chapters of Matthew set the stage for the identity and mission of Jesus. Therefore, the author goes beyond the birth narratives and helps the reader to understand why those chapters are so important. He therefore divides the book into two parts. Part one deals with the birth of Jesus, and Part two deals with preparation for the ministry of Jesus, beginning with the preaching of John the Baptist and moving into the baptism and temptation of Jesus.

This book speaks to several matters of the Christian Gospel. As the author states in the introduction, "It is possible to read these reflections through the Christian seasons of Advent, Christmas, and Epiphany. But they can speak to us at any time" (p. 3). The same may be said about *Nativity* as was said about *The Lord's Prayer*. There are so many ways in which the book can be an invaluable resource—preaching, Bible study, and personal study and devotions.

Barry L. Callen, Editor, *The Holy River of God: Currents and Contributions of the Wesleyan Holiness Stream of Christianity*. Spring Valley, CA: Aldersgate Press, 2016.

Aldersgate Press is the publication arm of the Wesleyan Holiness Connection, and Barry Callen, the editor of this book, is a prolific author and editor in the Wesleyan tradition. The website for the Wesleyan Holiness Connection is www.HolinessandUnity.org. The Connection is comprised of denominational families, regional networks of pastors, leaders in higher education, and several associated ministries. The Salvation Army was one of the founding denominations of the Wesleyan Holiness Connection and continues to be represented in the Connection.

This book is the story of those connections in the Wesleyan tra-

dition that speak to the broader Church and to the world. It is an account of the Wesleyan voice in today's world that desires above all to know the will of God for His world and speak and live that vision faithfully. In that light, "The Wesleyan Holiness stream of the church is rich with history, serious theological thinking, and powerful social manifestations of God's transforming work." Salvationists will have a richer understanding of the Wesleyan roots of the Army by reading this book.

Elaine A. Phillips, *With God Nothing Is Impossible: In Step With Women of the Bible*. Sisters, OR: Deep River Books, 2014.

Elaine Phillips, now professor emeritus of biblical and theological studies at Gordon College, was a colleague of mine at Gordon College for nearly three decades. She is an internationally recognized biblical scholar, concentrating primarily on the Old Testament. There are fourteen rich chapters in this book, dealing primarily but not exclusively, with women in the Old Testament.

The author brings to the table her wide knowledge of the Old Testament and its language, culture, and hopes and dreams. But the chapters do not end with an exposition of the stories of these women. At the end of each chapter is a section on further reflections. These reflections cause the readers to bring the message home to their lives and cultures, often by asking penetrating questions. Likewise, the epilogue entitled "Continuing the Journey" reflects on some of the most critical messages from the book, and inspires the reader to continue the journey by declaring the good news of God's coming Kingdom.

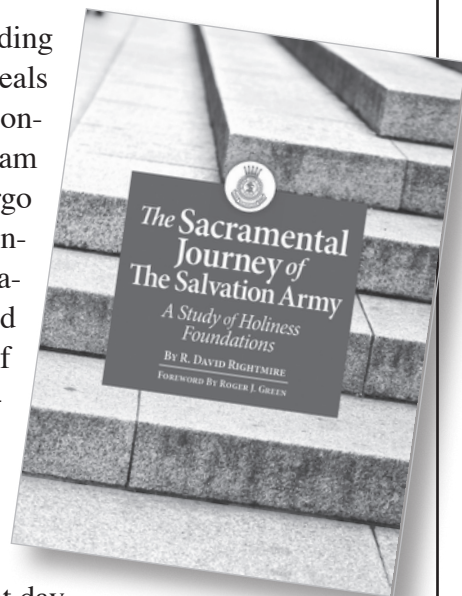
Jeannine K. Brown, *Scripture as Communication: Introducing Biblical Hermeneutics, Second Edition*. Grand Rapids, MI: Baker Academic, 2021.

I wrote a book note about this book in a recent issue of *Word & Deed*, and did so because this is one of the most helpful sources that I have read on how to interpret the Bible. I mention this book again just to let our readers know that a second edition has now been published.

The Sacramental Journey of The Salvation Army

By R. David Rightmire

Through his outstanding scholarship, Rightmire reveals the theology, context, and controversy surrounding William Booth's 1883 decision to forgo traditional Christian sacramental practices within his Salvation Army. This new, updated volume offers a full picture of Booth's decision: investigating its theological roots, taking into account its practical dimensions, and exploring its effects within The Salvation Army up to the present day.



Rightmire is Emeritus Professor of Bible and Theology at Asbury University. In addition to having published a number of articles and reviews in professional journals, his books include *Salvationist Samurai: Gunpei Yamamuro and the Rise of the Salvation Army in Japan* and *Sanctified Sanity: The Life and Teaching of Samuel Logan Brengle*.

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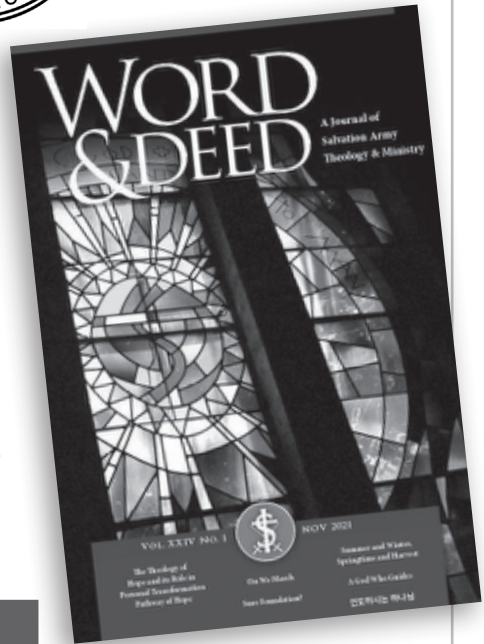
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Manuscripts should be lengths as follows: academic papers (articles, literature reviews and essays) – 5,000 words or fewer; sermons – 3,000 words or fewer; book reviews – 2,000 words or fewer. The title of the article should appear at the top of the first page of the text, and the manuscript should utilize endnotes, not footnotes. All Bible references should be from the New International Version. If another version is used throughout the manuscript, indicate the version in the first textual reference only. If multiple versions are used, please indicate the version each time it changes. Manuscripts must be submitted digitally in Microsoft Word format. A 100-word abstract of the paper may be used at the discretion of the editors.

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